

THEOLOGICAL QUARTERLY.

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IMPORTANT NOTICE.

Beginning with the January number of the 1921 volume, the THEOLOGICAL QUARTERLY becomes the THEOLOGICAL MONTHLY, the size of each number to be 32 pages, aggregating a total per annum of 384 pages as against 256 pages heretofore. The subscription price is \$3.00 per annum, payable strictly in advance. Please send in your subscription at once, as we must not print an overlarge edition of the January number, and late subscribers may experience disappointment if our No. 1, which will go to press early in December, should be sold out when their subscription arrives.

The added space will give the Editorial Department facilities for expansion of the scope of this magazine, such as our editors and our subscribers have long been wishing for. We have little doubt that a considerably increased subscription list will soon compensate for the additional capital the publishers are putting in this enterprise, and for the increased price which our patrons are asked to pay.

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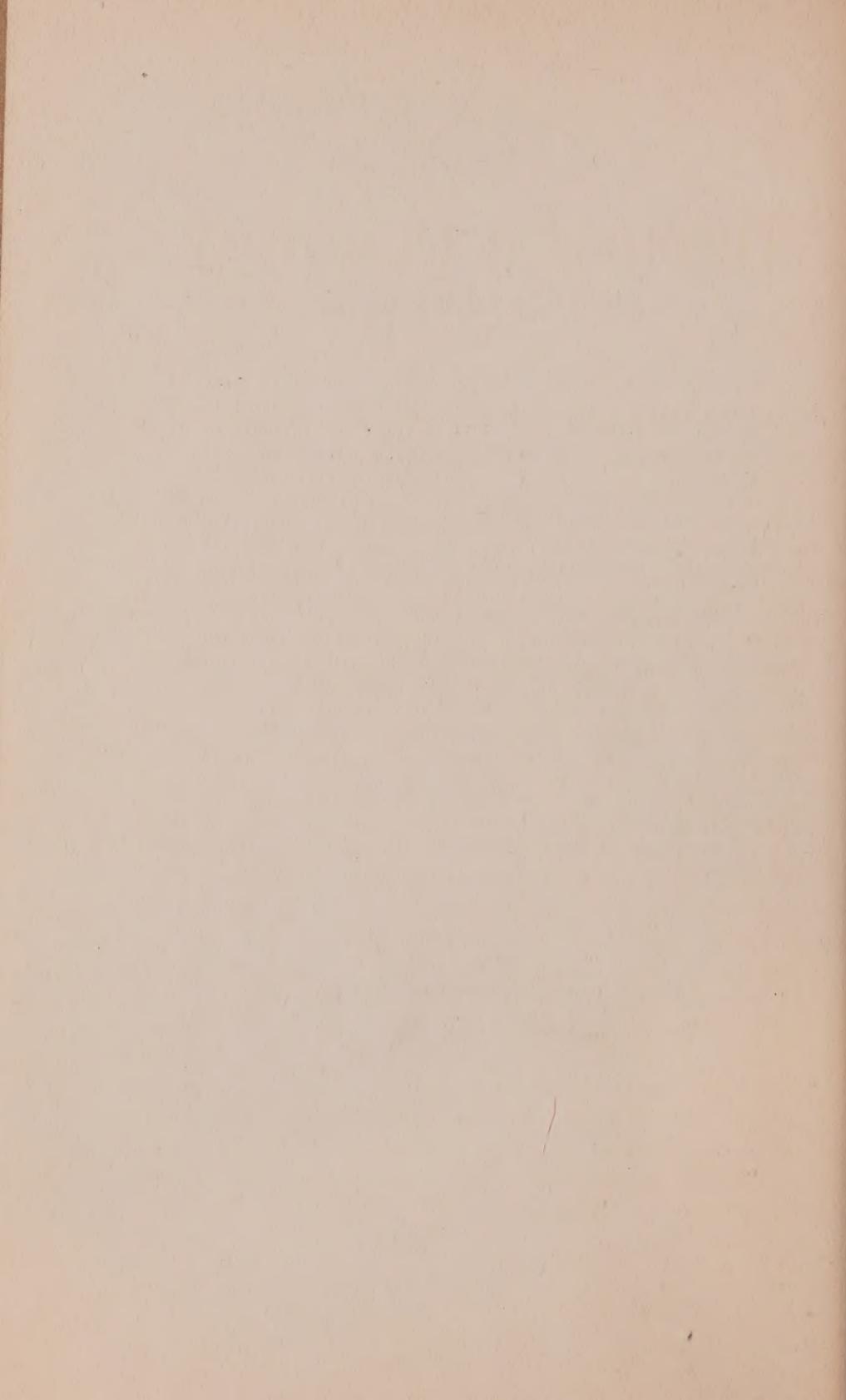
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THEOLOGICAL QUARTERLY.

VOL. XXIV.

OCTOBER, 1920.

No. 4.

Up-to-Date Theology at Concordia Seminary.

At the opening of the St. Louis Seminary, on September 8, the President addressed the students on a most timely subject. In our time—these were the thoughts he elaborated—there is one qualification of theology that is stressed with unusual emphasis, *viz.*, that it must meet the demands of the times, and be up to date. At the same time we Missourians, so called, are charged with failing to meet this requirement of theology. The theology of the Missouri Synod has fallen under censure as being out of date. This charge lacks foundation. You, students of Concordia, will study with us a theology that is up to date, really up to date, both as regards form and contents.

As regards the form, a theology that is up to date requires principally efficiency in the various *languages* in which we have an opportunity and are called upon to proclaim the Gospel of Christ. That an adaptation to languages is necessary to an up-to-date church was foreshadowed by the events of the first Pentecost. Since there were gathered at Jerusalem on that day "men out of every nation under heaven," the Galilean orators on that festival day were impelled by the Holy Spirit not to speak Hebrew only, but to employ the various mother-tongues of their hearers — Parthians, and Medes, and Elamites, etc. This method of adaptation we follow in our own work. In our country and under the conditions under which we have to do our work, two living languages in particular, the *German* and the *English*, are necessary—besides other languages—for our Gospel ministry. Accordingly, we are up to date in imparting

theological training at our school through the medium of these two languages, and you are studying a theology that is up to date by cultivating a knowledge of both these languages. Under our present conditions the bilingual Lutheran pastor is, with us, up to date.

Again, knowledge of the *Greek* and the *Hebrew* languages is also quite up to date. Both these languages are closely related to the theology of all ages. For Greek and Hebrew are the languages in which God originally issued His holy Word to the Church and the world. The Greek New Testament and the Hebrew Old Testament are, and to the end of time will remain, the *basic text* of Holy Writ. True, the entire Christian doctrine can be ascertained and taught even from a translation. But at all times there have been errorists who have sought to vindicate their perversions of the Christian doctrine by an appeal to the original text of the Scriptures. Over against such "erring allegers of Scripture," as Luther calls them, knowledge of the original Greek and Hebrew text of Scripture is necessary. It is, therefore, an assured fact that, as God has deposited His Word, when He first issued it, in the Hebrew and the Greek languages, it is certainly His will that there should always be available in His Church teachers who are conversant with the original languages of the Holy Scriptures. In view of this fact Luther said that we shall not preserve the Gospel without the languages. Hence the study of these languages is up to date, and will so remain till the last day. Our Synod expects of its St. Louis students in particular that they will cultivate a knowledge of the Greek and the Hebrew languages.

Lastly, knowledge of the *Latin* language is up to date. For more than a thousand years this language was the universal language of the Church in her public activity, and, besides the German language, it was also the language of the Church of the Reformation. Great treasures of spiritual knowledge have been deposited in the Latin language. And, as was remarked before, our Synod expects of those studying theology at St. Louis that they do not neglect the five languages which they learned

during their preparatory courses at college, but that they use all diligence to increase and perfect their knowledge of these languages while studying here. This may suffice for the time being, as regards the external form of up-to-date theology.

However, also as regards the *contents* of theology you will here study a theology that is up to date. Everybody admits that in this respect *that* theology is up to date which offers to the men of our time, regardless of the language they speak, all that they need to the end of obtaining everlasting life. You know what that is: the Apostle Paul has stated it in his First Epistle to the Corinthians in these words: "I determined not to know anything among you save Jesus Christ, and Him crucified." More explicitly the same apostle states the matter thus: "There is no difference," namely, among men; "for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus." In other words, only *that* theology is up to date which maintains the Scriptural teaching of the *satisfactio vicaria*, that is, which teaches that God is gracious to men, not because they have labored to fulfil the Christian law, but for the reason that Christ, the eternal Son of God, who was made flesh, in the place of men perfectly kept the divine Law which binds all men, and in the place of men fully suffered the punishment which was to be inflicted on men because of their transgression of the Law.

At no time, indeed, was this theology popular in the world. In the days of the Apostle Paul it was to the Jews *skandalon* and to the Greeks *moria*. This holds good, in increased measure, of our own time, even among nominal Christians. The modern demand for an undogmatic, "practical" Christianity, for a creedless religion, means that we are to surrender the deity of Christ and His *satisfactio vicaria*, and that we are to substitute as a basis of salvation man's own moral quality. But this theology is not up to date. Since the Fall it has never fitted into this world, and it is not adapted to our time either. As regards the salvation of men, it has in all ages yielded to

men only a negative result. Speaking by the Holy Spirit, the Apostle Paul declares in Gal. 2, 16 this fact: *Ex ergon nomou ouk dikaiothesetai pasa sarx*, "By the works of the Law shall no flesh be justified." The theology which is up to date at all times, as regards its contents, Scripture has comprised in these words: *Logizometha oun pistei dikaiousthai anthropon choris ergon nomou*, "Therefore we conclude that a man is justified by faith, without the deeds of the Law," Rom. 3, 28. Referring to this up-to-date theology, the Reformer of the Church says: "*In corde meo iste unus regnat articulus, scilicet, fides in Christum, ex quo, per quem et in quem omnes meae diu noctuque fluunt et refluxunt theologicae cogitationes.*" Verily, only that theology which has for its contents the matter aforeslated is up to date.

Dr. Pieper closed his address with the wish, which we would herewith pass on to all our theologians outside of Concordia Seminary: "This theology you are to study with us, and by the grace of God are to make it your own. Every other theology which brushes aside the *satisfactio vicaria* is not adapted to our times, and by the grace of God you will shun it in whatever form it may appear. May God grant it! Amen."

D.

Notes on the Greek of the Septuagint and the New Testament.

As for the material coherence of the New Dispensation with the Old Testament, I may well take that for granted. If I were to name but four of the prophetic and determining records vouched for the Christian by the utterance of the Savior Himself, it might suffice: I mean Daniel 7, Isaiah 53, Psalms 2 and 22; and all summed up and stamped with the discourses of the risen Lord, Luke 24, 27. 44: *ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγονόμενα ἐν τῷ νόμῳ Μωυσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ*.

I have taken some pains (as many others, of course, have before me) to make especial note and count of the number as

well as of the form and matter of the citations (in or by the writers of the New Testament) of the Septuagint. In Matthew, about 32; in Mark, 10; in Luke, 11; in John, some 14; in Acts, about 15; in James, 4; in 1 Peter, 7; in 2 Peter, 3, 2 (collectively, 1); in 1 John, none; in Jude, 1 (Enoch prophesied, vv. 14. 15); in Romans, about 36, in 1 Corinthians, 8; in 2 Corinthians, 9; in Galatians, 6; in Ephesians, 7; in Philippians, 2; in Colossians, 1; in 1 and 2 Thessalonians, none; in Hebrews, 33; in the pastoral letters, but 2: 2 Tim. 4, 17, and Titus 2, 14; in Revelation, 15 times.

The next point is this: In what form was the Old Testament read in the synagoges of the Jews of the *Diaspora*? Was it not the Alexandrine Version? What was the Diaspora before 70 A. D.? Let us consider this matter a little more closely. So in John 7, 35: “Whither is He going to go, that we shall not find Him?” the King James version proceeds: Will He go unto the dispersed among the Gentiles, and teach the Gentiles? *μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τὸνς Ἑλληνας*; Of course, the *Diaspora* here are the Jews; their “scattering” is conceived as their removal and remoteness from Palestine and from the Holy City. Clearly the Diaspora of John 7, 35 spoke Greek. Special students cite Josephus, *Antiq. XIV*, 7, 2 (which, in turn, was transcribed from the now lost historical work of Strabo, *The Cappadocian*, the famous author on ancient geography and ethnography, of Amabea, *viz.*, his continuation of Polybius; cf. Mueller, *Fragmenta Historicorum Graecorum*, III, p. 492). Speaking of the treasures gathered together for the Temple at Jerusalem: “Mithridates sent to Kos and took the funds which the queen Cleopatra had placed there, *and the 800 talents of the Jews.*” (Cf. Appian, *Bellum Mithridaticum*, c. 23.) This was in the year 86 B. C. What funds were these? These were funds gathered from the Jews of the Diaspora, in the Roman province of *Asia*, funds for the Temple, then in a paroxysm of revolt in the interest of Mithridates of Pontus; and, to save the fund, the Jews had had it conveyed from the continent of the province to the island

of Kos. The inference as to the great number and the wealth of Jewish populations in that province, where Greek was the current speech, is quite obvious. In this same era of Sulla one complete quarter of Cyrene was held by Jews. (*Ibid.*) And Sulla even then said in a military order to his subcommander Lucullus: "This [race] had now come into every city (*παρεληλύθει*), and one cannot easily find a spot in the inhabited world which has not received this race." (*Ibid.*) Both these and the Jews of the great metropolis of Alexandria, where they occupied two out of the five quarters of the city, were rigid purists as far as the tradition of the Fathers was concerned. The very fact of the (gradual) version of the Septuagint, primarily or originally made for the needs of the Alexandrine Jews, and ultimately for all the Hellenistic Jewish Diaspora, shows this. And as for Palestine itself, almost all the aristocracy of its theocratic rulers in time had Greek names, and the Hellenistic movement was greatly accelerated by that adroitest of rulers and politicians, Herod, son of Antipater, the Idumean, who changed Samaria into a Greek glorification of Augustus, *Σεβαστή*. After all, Jerusalem lay fairly midway between the mighty capitals of the Hellenistic world, Antioch, once that of the Seleucidae, and Alexandria, once that of the Lagidae, whose rule terminated in August, 30 B. C.

If we now move forward into the very first decades of the Christian Church, to the short reign of Caligula, we may well pause to transcribe from the epistolary petition of Herod Agrippa to that emperor: "This, as I said, is my native city [Jerusalem], the mother-city not of a single Jewish territory, but also of the most of them, on account of the colonies (*διὰ τὰς ἀποικίας*) which she sent out from time to time [or 'in certain emergencies,' *ἐπὶ παιρῶν*] into the contiguous countries, Egypt, Phenicia, Syria, both the other and Colesyria, so called, and into those [colonies] variously settled farther away, Pamphylia, Cilicia, the greater part of [the Roman province of] Asia, as far as Bithynia and the nooks of Pontus,— and in the same way also into Europe: Thessaly, Boeotia, Macedon, Aetolia, Attica,

Argos, Corinth, the most and best parts of the Peloponnesus. And not only the continents are full of Jewish settlements, but also the most notable of the islands, Euboea, Cyprus, Crete.” (Philo, *Legatio ad Gaium*, ch. 36.) A record and document this, of striking significance, which might well be prefixed to every edition of the Acts of Luke, and indeed it adds materially to our own perspective in the present study.

The mode of citation of the LXX in the New Testament is much varied; often direct, without naming any book or writer at all, *e. g.*, Matt. 10, 35; 19, 5. 18; 21, 9; 27, 46; Mark 15, 34; Luke 23, 13; 1 Pet. 1, 24; 2, 3. 4. 24; 3, 10; 5, 5. 7; and many others. It is notable that in Revelation all are so made. Or: γέγοαπται διὰ τοῦ προφήτου, Matt. 2, 6; ἔργη, Matt. 5, 43; οὐδέποτε ἀνέγνωτε ὅτι, Matt. 21, 16. 42; πᾶς ἀναγινώσκεις, Luke 10, 26; Δανειδ γὰρ λέγει εἰς αὐτὸν, Acts 2, 25; ἐλάλησερ δὲ οἵτως δ θεός, Acts 7, 6, etc., etc. Now the Septuagint was not merely text and apostolic material for the earlier mission-work of the Christian Church, but it furnished also language and manner in great part. Or one may perhaps put it so: The writers of the New Testament were more conversant with these books, the Greek Old Testament, than with any other Greek books. We know that the Greek literary culture of Paul and of the author of Hebrews was larger or wider than that of the others. Still we are everywhere confronted with the essentially identical features of what we may call the Alexandrine dialect, or the Jewish Alexandrian dialect. The grace and Attic purity of Philo furnishes the readiest contrast or discrimination to him who is chiefly bent on comprehending the essentials here.

Before me lies a book entitled: *Selections from the Septuagint*, according to the text of Swete by F. C. Conybeare, M. A., and St. George Stock, A. M., both Oxford men (Ginn & Co.); the preface is dated Oxford, May 22, 1905. The introduction furnishes all the material and also the well-established criticism as to the “letter” of Aristias and from p. 21 deals with “Hellenistic Greek.” The entire introduction covers 107 pages, and in concrete detail records or analyzes the Greek of the Sep-

tuagint very exhaustively, indeed, almost as carefully as Blass did with the grammar of the New Testament, the English version of which, London, Macmillan, 1898, is in my hands at this moment. Neither Conybeare and Stock nor Blass need any commendation in this place from me. At the same time the collections which I made directly both from the Septuagint and the New Testament are entirely my own, as well as the points and observations which I presently shall bring forward. And I do not hesitate to say that the attrition and constant contact with the language of all the Greek classics carried through many decades should fairly enable one to feel and see quite directly what is non-Attic, or better, post-Attic, and what are the chief outstanding features of this Biblical Greek. I quote from p. 22 of Conybeare and Stock: "The New Testament, having itself been written in Greek, is not so saturated with Hebrew as the Septuagint: still the resemblance in this respect is close enough to warrant the two being classed together under the title of Biblical Greek." Most familiar probably even to young students is the Hebraism in both LXX and New Testament, the instrumental *εν*, which special lexicons like Grimm-Thayer do not adequately present or classify; cf. Blass, § 38; he notes the heavy preponderance in the Apocalypse.

In the present study, then, merely brief and hortatory as to design, it seems necessary to exclude lexical matters, and to limit ourselves to forms and structure. Still I would beg to present one curious and typical illustration as to the kinship of words and phrases also. Some time ago I excerpted from my New Testament, from the several writers thereof, post-Attic or non-Attic words; likewise from Job, Psalms, Isaiah, the Minor Prophets, and Genesis. Making a test then in a concrete case, I found that of my list, lexical, of the Psalms, 34 per cent. recurred in the New Testament.

Coming now to certain features of the Alexandrine idiom, the great outstanding fact is this: In actual speech and current usage of life there came about a *fusion and so a confusion of resemblances*. So *εάν* was freely used as equivalent to the poten-

tial or indefinite *ἄν*. So *ὅς εἴπειν*: Luke 4, 6; 9, 24; John 15, 7; 1 John 3, 21; Col. 2, 23. The dialect simply has no consciousness of the difference. So also *ὅπον εἴπειν*. Further there is no longer any genuine discrimination between *ὅς* and *ὅτις*, the individual and generic; cf. Matt. 7, 26; 22, 2; 25, 1; Mark 15, 7; Luke 7, 39; Acts 10, 41; Rom. 6, 2; Heb. 12, 5. *Οπότε* for *ὅτε*, Luke 6, 3; *ὅταν* used as equivalent to *ἔπειτα*, Rom. 2, 14. Reflexive constructions frequently take the place of the older middle: *φυλάξατε ἔαντα*, 1 John 5, 21; *βλέπετε ἔαντον*, 2 John 8; *ἔαντον τηρήσατε*, Jude 21; the middle and passive are confused or fused: *ἔσπλαγχνισθη*, Matt. 14, 14; cf. *ἔφοβήθη*, *ἀπεκρίθη*, *πλανηθῆ*, Matt. 18, 12; *ἔλυπήθησαν*, 18, 31; *ἔθαμβήθησαν*, Mark 1, 27; cf. 9, 15; *ἀνακλασθήσονται*, Luke 13, 29; *ὅς μέν — ὅς δέ* and *ὅς μέν — ὅς δέ*: in Rom. 14, 2 we actually have even *ὅς μέν — ὅς δέ*. (Blass, § 46, 2.) Active-middle in *ἔγειρω*: we have *ἔγειρε* in Luke 5, 24; 6, 8; but also *ἔγειρον*, Luke 8, 54.

The sense of *shall* is almost equally felt or conveyed, often, in subjunctives and in future indicatives;* so often in final clauses with *ἴνα* or *μή* (Blass, 65, 2): *μήποτε ἔσται θόρυβος τοῦ λαοῦ* (Mark 14, 2). Pluperfect functions=aorist: *μεμενήκεισαν ἀν μεθ' ἡμῶν*, 1 John 2, 19. **Ἐσχεν* for *εἶχεν*: *ό ἐσχεν*, *ἐποίησεν*, Mark 14, 8; cf. John 4, 52; *ἰσχύσαμεν* for *ἔδυνάμεθα*, Acts 15, 10; and conversely the imperfect for the aorist: *ἀνεβαίνομεν — συνῆλθον*, Acts 21, 15, 16. Perfect for aorist: *ἔληλακότες οὖν . . . θεωροῦσιν*, John 6, 19; *προσενήνοχεν*, Heb. 11, 17; *πεποίηκεν* 11, 28: these perfects literally in a row with: *προσέφερεν*, *εὐλόγησεν*, *ἐμνημόνευσεν*, *ἐνετείλατο*, *ἐκρύβη*, *ἱρνήσατο*, *κατέληπεν*, etc., etc. Confusion of *τίς* and *ὅς*: *ἀλλ' οὐ τί ἐγώ θέλω ἀλλὰ τί σύ*, Mark 14, 36 (Blass, § 50, 5); *ἄστε* (always consecutive in Attic Greek) for final use: *ἱγαστον αὐτὸν ἔως ὀφρύος τοῦ ὄρους, . . . ἄστε καταρημίσαι αὐτὸν* (Luke 4, 29); conversely we meet *ἴνα* as a consecutive conjunction: *τίς ἤμαρτεν, οὗτος γάρ οἱ γονεῖς αὐτοῦ, ίνα* (with the result that) *τυφλὸς γεννηθῆ*; As in

* Cf. *οὐ μή* in prediction or otherwise: almost exclusively construed with subjunctive both in LXX and New Testament.

the Septuagint, so in the New Testament, *passim* ὥσει is used for ὥς and ὥσπερ.

Next let us look at one of the most striking phenomena of the Alexandrine dialect. I now refer to forms, *viz.*: the blending, fusion, simplification of verb-inflection as to the preterit tenses, especially in the fusion of first and second aorist. In Job: ἐποίουσαν (1, 4), εἴδοσαν (εἰδον), 9, 25; εἶπα (38, 11). In Psalms: ἐπέπεσαν 15, 6; προσέλθατε, 33, 6; ἥλθοσαν, 47, 5; συνῆκαν, 63, 10; ἔφαναν, 76, 19; ἔφάγοσαν, 77, 29; ἀπέκτενον, 100, 8; εῦροσαν, 118, 143. Isaiah: εἶλοσαν, 22, 10; εἰπόν as imperative, Hag. 1, 1; 2, 1; κατελάβοσαν, Zech. 1, 6; or the futures φάγονται, etc., Ps. 20, 10; 21, 27; 49, 13; καθ-ελ-εῖς, 27, 5; ἔξελοῦμαι, 49, 15; 90, 15; or the optatives: ἔλθοισαν, Job 18, 9, 11; ὀλέσαισαν, 18, 10; 20, 10; ἔδοισαν, 21, 20; φάγοισαν, 31, 8, etc., etc. Precisely the same are used in the New Testament. Matthew: ἔλθάτω, 6, 10; ἥλθατε, 25, 36; ἰδων, 13, 17; ἐπεσαν, 17, 6; Mark: εἴδαμεν, 2, 12; ἀν-ευραν, 2, 16; εἰπ- throughout with first aorist inflection; εἴχοσαν, John 15, 24; ἔγνωκαν, 17, 7. Acts: ἀπέσταλκαν, 16, 36; ἔβαλαν, 16, 37; 21, 27; παρεῖχαν, 28, 2. The imperative form ἥτω (ἔστω), Jas. 5, 12, as in LXX γέγοναν, Rom. 16, 7; παρελάβοσαν, 2 Thess. 3, 6; εὐράμενος, Heb. 9, 12. Almost throughout ἔγενήθη steps into the place of ἔγενόμην. See Conybeare, *Introduction to Septuagint Greek*, pp. 31 sqq.

Further: The emphatic duplication of the verb in prediction, warning, etc., is one of the most familiar idioms of Hebrewism: cf. Job: φυγῇ φεύξεται, 27, 22; ἀκούει ἀκοήν, 37, 1; ἐν ὅφει ὅφώσει, 39, 18; Psalms: πορευόμενοι ἐπορεύοντο, 125, 6; εὐλογῶν εὐλογήσω, 131, 15; ἀγαλλιέσει ἀγαλλιάσονται, 131, 16; τέλειον μῆσος ἐμίσουν, 138, 22; Isaiah: ἀθετῶν ἀθετεῖ, 21, 2; φθορὴ φθαρήσεται, 24, 3; κλαυθμῷ ἔκλωσεν, 30, 19; cf. 19, 22; 24, 3; 24, 19; 26, 4; 42, 17; 61, 10 with examples which could be adduced from all the Minor Prophets. I have found a few in the New Testament also: ἔχρισαν χαρὰν μεγάλην, Matt. 2, 10; ἔξέστησαν . . . ἐκστάσει μεγάλῃ, Mark 5, 42; ἐπιδυμίᾳ ἐπε-

θύμησα (a splendid form of internal historical evidence for this great narrative), Luke 22, 15; = Gen. 31, 30. — Χαρὰ χαίρει, John 3, 29; παραγγελίᾳ παρηγγείλαμεν, Acts 5, 28; ἀναθέματι ἀνεθεματίσαμεν, 23, 14; προσευχῇ προσηγένετο, James 5, 17; ἐθαύμασα θαῦμα μέγα, Rev. 17, 6.

Again, one of the oddities of relative construction here and there in the Old Testament is the iteration for the relative or the, to us, superfluous special word of reference: Isaiah: ἐφ' ὁ πέποιθας αὐτῷ, 37, 10; τὴν ὁδὸν ἐν ᾧ πορεύσῃ ἐν αὐτῇ, 48, 17 (cf. Conybeare, p. 65, *Hebrew Syntax of the Relative*); ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, Amos 9, 12; cf. Joel 3, 7; Zech. 1, 4; οὐ τὸ σπέρμα αὐτοῦ, Gen. 1, 12; cf. 13, 4; 24, 3. This extreme peculiarity recurs in the New Testament and characteristically, too, in Revelation, especially: ἦν οὐδεὶς δύναται κλεῖσαι αὐτήν, 3, 8; οἵτις ἐδόθη αὐτοῖς, 7, 2; δπου ἔχει ἐκεῖ, 12, 6; δπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν, 17, 9; ὁν δ ἀρεθμὸς αὐτῶν, 20, 8. With this one may compare also: τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις, Luke 5, 35; εἰδότε οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι ἀμαρτία αὐτῷ ἐστιν, James 5, 1; ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς λαλῶν ἐν αὐταῖς, 2 Pet. 3, 15; τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα, Rev. 2, 17.

Prepositions. (Blass, § 39 sqq. Conybeare, p. 80 sqq.) Here, too, we must limit ourselves to those data which illustrate fusion and confusion, omitting those usages which reproduce Hebraism, such as εἰς for result or the final point of production, δπὲρ in comparisons, ἐν instrumental, many uses of ἀπό, as of material, Matt. 3, 4, as of source and cause, φυγεῖν ἀπό, Matt. 3, 4; παθεῖν ἀπό, Matt. 16, 21; ὑγάσις ἀπὸ τῆς μάστιγος, Mark 5, 34; βλέπειν ἀπό, guard against (= classic φυλάττεσθαι), Mark 8, 15; 12, 38; often also used like classic δπό with passives. Περὶ often functions for classic δπέρ, as John 17, 9; or προσεύχεσθε περὶ ἡμῶν, Heb. 13, 18. The most striking single feature is the confusion, or mixture of ἐν and εἰς: ἐδίδασκεν εἰς τὴν συναγωγήν, Mark 1, 21; εἰς συναγωγάς δαρήσεσθε, Mark 13, 9; ὁ εἰς τὸν ἀγρόν, Mark 13, 16; cf. Luke 4, 23; 4, 44; 11, 7; νίψας

εἰς τὴν κολυμβήθραν, John 9, 7. We have *πιστεύειν* ἐν, Mark 1, 15; εἰς *passim*, ἐπ’ αὐτόν, Matt. 27, 42, and ἐπ’ αὐτῷ, Rom. 9, 33. — 'Εν, where classic Greek would use εἰς: ἤγετο . . . ἐν τῷ ἐρήμῳ, Luke 4, 1; πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ, John 3, 35. 'Επί is fairly non-determined by classic usage: ἐπὶ τὸν αἰγαλὸν εἰστήκει, Matt. 13, 2; περιπατῶν ἐπὶ τὴν θάλασσαν . . . ἐπὶ τῆς θαλάσσης περιπατοῦντα, Matt. 14, 25, 26; καθήμενον ἐπὶ τὸ τελώνιον, Mark 2, 14; ἐπὶ ἡγεμόνων σταθήσεσθε, Mark 13, 9; πνεῦμα ἦν ἀγιον ἐπ’ αὐτόν, Luke 2, 25; χάρις θεοῦ ἦν ἐπ’ αὐτό, Luke 2, 40. The phrase ἐπὶ τὸ αὐτό is characteristic of the Alexandrine dialect. *Πρὸς* is freely used like classic *παρά*, *apud*; "His sisters," οὐχὶ πᾶσι πρὸς ὑμᾶς εἰσιν, Matt. 13, 56; Mark 6, 3; πρὸς ὑμᾶς (*παρ’ ὑμῖν*) ἔσομαι, Mark 9, 19; Luke 9, 41; ἦν πρὸς τὸν θεόν, John 1, 2; cf. 2, 1; ἐπέμεινα πρὸς αὐτόν.

Another incisive matter: the luxuriance of articular infinitives in a great multitude of syntactical forms. Blass, § 71. The genitive, to give design or result: ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν, Matt. 13, 3; with many examples cited by Blass, p. 235; cf. Ps. 8, 3; 9, 29; 30, 32; in all I counted some 67 occurrences in that book alone. Or in Genesis: ὠραῖόν ἐστι τοῦ κατανοῆσαι, 3, 6; or ὡς εἰς ἐξ ἡμῶν, τοῦ γενώσκειν (ῶστε γενώσκειν) καλὸν καὶ πονηρόν, 3, 22. I marked some thirty examples in Genesis alone. With prepositions the articular infinitive functions in many ways, *e. g.*, as an equivalent to temporal clauses; πρὸ τοῦ γενέσθαι, Gen. 2, 5; some twelve cases in that book, while only once we have πρὸν ἀποθανεῖν με, 27, 4; ἐν τῷ εἰναι αὐτοὺς with ἐγένετο: one of the stated figures in the manner of narrative in the Old Testament, ἐγένετο δὲ ἐν τῇ ἐπαύριον, καὶ εἶπεν ἡ πρεσβυτέρα πρὸς τὴν νεωτέραν, Gen. 19, 34; cf. 20, 13; 22, 20, and some 22 further instances in Genesis alone. Now when we compare the writers of the New Testament on this particular idiom or turn of expression, we see in Grimm-Thayer, p. 115: "very common in the first three Gospels, especially that of Luke, and in the Acts is the phrase καὶ ἐγένετο (ἢ; followed by !)." I so found the heavy

preponderance in Luke before consulting Grimm-Thayer. I have noted some 28 examples in the Gospel of Luke and about 16 in his Acts, one of the many proofs for the identity of the author of both works.

This *ἐγένετο* is continued sometimes by an indicative, and sometimes by infinitives. Very often, and this is the frequent manner in the Old Testament, an articular infinitive with *ἐν* is incorporated in this idiom of expression, as, *e. g.*: *ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἀπαντα τὸν λαόν . . . ἀνεψιθῆναι τὸν οὐρανόν*, Luke 3, 21; *ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ . . . καὶ αὐτὸς ἦν ἐστώς*, 5, 1; *ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον συνῆσαν*, 9, 18; *ἐγένετο ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας . . . καὶ αὐτὸς τὸ πρόσωπον ἐστήριξεν τοῦ πορεύεσθαι*, 9, 51. Or Acts: *ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίζειν τὴν Δαμάσκῳ*, 9, 3; *ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον*, 10, 25. In Acts, Luke seems to have settled down almost uniformly to continue the introductory *ἐγένετο* with an infinitive. We may illustrate by a few examples from the Septuagint: *καὶ ἐγένετο ἐν τῷ ἀκοῦσαι τὸν βασιλέα Ἐξείνιν, ἔσχισε τὰ ἱμάτια*, Is. 37, 1; *καὶ ἐγένετο πρὸ τοῦ συντελέσαι αὐτὸν . . . καὶ ἴδου Ρεβέκκα ἐξεπορεύεται*, Gen. 24, 15; *ἐγένετο δὲ μετὰ τὸ γηράσαι τὸν Ἰσαάκ, καὶ ἡμβλύνθησαν οἱ δοφθαλμοὶ αὐτοῦ τοῦ ὄραν*, Gen. 27, 1; *ἐγένετο δὲ ἐν τῷ ἀφίεναι αὐτὴν τὴν ψυχήν . . . ἐκάλεσε τὸ ὄνομα αὐτοῦ*, Gen. 35, 18. I will add but one more idiom. It is the introduction of a direct question by an *εἰ*. Blass, § 77, 2; Conybeare, p. 89: "In Biblical Greek *εἰ* has become a direct interrogative particle, citing Gen. 43, 7: *εἰ ἔτι ὁ πατὴρ ὑμῶν ζῇ*; cf. also *εἰ ἔστι παρὰ τῷ πατρὶ σου τόπος ἡμῶν τοῦ καταλῦσαι*; Gen. 24, 23. We may compare the use of German *ob*, which is used in direct questions also. *Εἰ δὲίτοις οἱ σωζόμενοι*; Luke 13, 23. (Cf. Grimm-Thayer, 1896, N. Y., p. 170 sq.)

And now, in the conclusion of this little paper I am indeed fortunate. Before me lies a rare and most precious work, of the existence of which even, until a short time ago, I had not even heard or read anywhere; Blass, Lachmann, Tischendorf, West-

cott and Hort, Tregelles, Moulton—these were all more or less familiar—but who was *Edward William Grinfield*? Accidentally I came upon his two volumes, which had come into the possession of New York University in 1892, with and in the library of Lagarde of Goettingen. Every possible or adducible parallel of phrase or matter is presented in the Greek of the Septuagint under almost every verse of the New Testament, almost—but such are few and far between. Sometimes even Josephus is drawn upon, as on *νομικός*, Matt. 22, 35: Josephus, *Bell. Iud.* II, 21, 7.—I should at least cite a few parallels at random: Luke 18, 8: ὅτι ποιήσει τὴν ἔκδικσιν αὐτῶν ἐν τάχει: —ἐώς ἂν ἀπολέσῃ σε ἐν τάχει, Deut. 28, 20; 9, 3; Ps. 2, 12. Of the publican, Luke 18, 13: τοὺς ὀφθαλμοὺς ἐπὶ τὸν οὐρανὸν ἐπᾶρω: —καὶ τοὺς ὀφθαλμοὺς αὐτοῦ οὐ μὴ ἐπάρῃ, Ezek. 18, 6. Is. 51, 1. Of course, in a book like Revelation the illustrations afforded are simply overwhelming. There are full parallels cited also of the New Testament. Hesychius and Suidas figure in many delicate lexical definitions.

A curious thing about the work is the omission of accents. The two volumes together have their joint pages numbered consecutively, there being 1493 in all. There are data about Grinfield in the National Biography of Britain: his life lay between 1785 and 1864, A. B. (Lincoln College), Oxford, 1806; a clergyman of the Church of England. Some 24 titles of his pen are cited, most of them dealing with current problems; but this work clearly was his great task of a full decade's earnest devotion, from 1833 to 1843. The general title is given in Greek and in Latin, thus: 'H κανὴ διαδήκη, κατὰ τοὺς Ἐβδομήκοντα διερμηνευομένη. *Novum Testamentum Graecum*, Editio Hellenistica. (London, Wm. Pickering, 1843.) I transcribe a few utterances from his preface, dated Brighton, Sussex, July 1, 1843: "Necesse est, ut omnes, veram et interiorem et reconditam Novi Testamenti interpretationem scrutantes, et res et voces pariter perciperent." He has referred to Philo more than 2,000 times in his study of the Septuagint text. With fervid emphasis he says further: "Nullo certe argumento veras et

antiquas religionis nostrae origines melius ostendere quam hoc ipso lectionis tempore Christi et Apostolorum usitatae, oculato quasi teste."—"Sive ergo Hellenisticam, sive Hebraeo-Graecam, sive Macedonicam, sive quovis alio nomine hanc dialectum vocaris, nequaquam credendum est Grammatistis, qui voces et phrases sacrosanctas ex auctoribus profanis interpretentur, et Iordanis flumina cum Tiberis aut Arethusae aut Alphei limo et colluvione, ut ita dicam, contaminare elaborent,"—which I think is the plain truth.

University Heights, N. Y., June 25, 1920. E. G. SIHLER.

The Sacrificial Concept in the Eucharist of the Early Church.

The sentence: *Ho logos to agalma tes psyches*,—The word is the ornament of the soul,—which has been ascribed to Socrates, has its application also outside of the realm of pure philosophy. The liturgy of any church body is the expression, the ornament, of its soul, and is therefore inseparably connected with its doctrine. In many cases, the fixed form may become a dead letter, and yet the *cultus* will portray the state of the spirit of the church that uses it. Witness the example of the Anglican Church! It is, for this reason, extremely interesting to watch the expression of certain doctrines in the liturgical confessions. The Monophysites embodied their views in the Nicene Creed and in their prayers, principally by omission of passages previously in general use. The Arians wanted to insert only a single letter, and yet its inclusion meant the denial of a fundamental doctrine. And many of the denominations of our days have omitted the "*Descendit ad inferos*" as a misrepresentation.

Of great interest in the study of the early centuries of the Christian era is the growing prominence of the sacrificial aspect in the Eucharist and the emphasis accorded to this interpretation in doctrine and liturgy. The matter has been dealt

with at some length by Srawley, in his *Early History of the Liturgy* (chapter IX). Since, however, he presents the subject from the standpoint of the Anglican Church, it is advisable to use his arguments and conclusions with some degree of caution.

According to the institution of Christ, only one interpretation is possible for the celebration of the Eucharist, namely that of a sacramental offering and imparting of the mercies of God. Mention indeed is made of a sacrifice, but that was the vicarious sacrifice of the Mediator for the redemption of the world: My blood, which is shed for many, *to haima mou to peri pollon ekchynnomenen*, Matt. 26, 28. Mark 14, 24. Luke 22, 20; My body, which is given for you, Luke 22, 19. 1 Cor. 11, 24. This was the one, all-sufficient sacrifice of the New Testament, Heb. 9, 12. 26, this offering being expressly spoken of as a *prospherein* and as a *thysia*, Eph. 5, 2. Heb. 9, 26; 10, 14. Invariably, the sacrifice is spoken of as an act on the part of God and Christ, made for the whole world, for the entire *massa redempta*, whose benefits and blessings are given to the believers in the Holy Supper.

It was not long, however, before a subtle change was wrought in the idea of the Lord's Supper, by which the sacramental nature of the Sacrament was, by almost insensible degrees, shifted to the side of the celebrants and rendered sacrificial. This change is dimly foreshadowed even in the word Eucharist (*eucharistia* = thank-offering), which, in its later use, implied more than a simple thanksgiving. It was understood that the gifts of bread and wine, the first-fruits of the creatures, were offered in thanksgiving to God. In this sense it is used by Clemens Romanus. The author of the *Didache* applies the name *thysia*, sacrifice, to the rite. The words of Malachi: "In every place incense shall be offered unto My name, and a pure offering" (1, 11), were applied to the Holy Supper, and a sacrificial character was impressed upon it.

Irenaeus plainly teaches this sacrificial aspect, when he says of the cup: "Which the Church receives from the Apostles

and offers through the whole world to that God who supplies us with sustenance, as first-fruits of His gifts in the new covenant. . . . Moreover, we offer to Him, not as though He is in need, but rendering thanks to His dominion, and sanctifying the creature. . . . So the Word Himself gave the people the command to make offerings, though He did not need them, that they might learn to serve God" (Srawley, 225). In a similar manner Origen writes against Celsus: "But we, giving thanks to the Maker of the universe, eat also bread, which is offered with thanksgiving and prayer for the things that have been given, which bread becomes through the prayer *a kind of holy body* and one that hallows those who use it with right purpose." (*Ibid.*)

The bare sacrificial element is thus augmented by the idea of a change in the bread and wine, by virtue of which they become a holy body, the body and blood of Christ. This content of the Eucharist is still considered to be a spiritual one, although Alexandrine teachers speak of the "body of the Logos." But the terminology becomes more and more objectionable. Tertullian speaks of the bread as the *figura* of Christ's body. Cyprian says that the blood of Christ is "shown forth" (*osten-ditur*) in the cup. Both of these teachers speak of a "sacrifice" in the Eucharist; but while Tertullian still employs the word in the earlier sense of the people's offering, Cyprian definitely conceives of the Eucharist as the sacrifice of the Lord's body and blood. (Srawley, 133.) The terms, "to offer the Eucharist," "to offer sacrifice," "to partake of the sacrifice," are freely used.

Cyril of Jerusalem, in his *Mystagogic Catecheses*, made use of a more definite and pronounced terminology. He writes: "Before the sacred invocation of the Trinity bread and wine in the Eucharist are simple bread and wine; after the invocation, however, the bread becomes the body, and the wine, the blood of Christ" (Kliefoth, *Die urspruengliche Gottesdienstordnung*, 2: 69). Optatus of Milevis was just as pronounced in localizing the presence of the body and blood of Christ.

The altar is with him "the seat of the body and blood of Christ," the place "where His body and His blood used to dwell for certain moments of time," and the chalices "carry the blood of Christ." (Srawley, 142.)

The same idea is found in the writings of Ambrose, with certain doubtful features. He says, in his instructions to the catechumens: "*Ista autem esca, quum accipis, iste panis vivus, qui descendit de caelo, vitae aeternae substantiam administrat; et quicunque hunc manducaverit, non morietur in aeternum; et est corpus Christi.*" This would in itself not be objectionable, were it not for the fact that he teaches a mutation: "*Noli igitur et tu secundum naturam interpretari, quod praeter divinitatis naturam est; nam et si credas a Christo carnem esse susceptam,— et offeras transfigurandum corpus altaribus, non distinguas tamen naturam divinitatis et corporis, et tibi dicitur: Si recte offeras, non recte autem dividas, peccasti.*" In another instance he uses the expression: "*Benedictione etiam natura ipsa mutatur*" (Kliefoth, *op. cit.*, 2: 229. 230). Jerome held practically the same views, for he demands a veneration of the altar and all the sacred vessels because of their association with the host. He writes: "*Discant, qui ignorant, eruditi testimoniis Scripturarum, qua debeat veneratione Sancta suscipere, et altaris Christi ministerio deseruire, sacrosque calices et sancta velamina et cetera, quae ad cultum dominicae pertinent passionis, non quasi inania et sensu carentia sanctimoniam non habere, sed ex consortio corporis et sanguinis Domini eadem, qua corpus ejus et sanguis, majestati veneranda.*" (Kliefoth, *op. cit.*, 3: 32.)

Even Augustine shares the phraseology of his contemporaries, although his concern is more for the emphasis upon the real presence than upon any transfiguration or mutation. He says: "*Sicut ergo secundum quendam modum sacramentum corporis Christi corpus Christi est, sacramentum sanguinis Christi sanguis Christi est, ita sacramentum fidei fides est.*" (Kliefoth, 2: 135.) Incidentally, however, he naively recites a supposed miracle, namely that a blind boy had been healed

by placing a consecrated wafer on his eyes. He also speaks of the Eucharist as the "sacrifice of the body and blood of Christ." He even developed a theory, closely connected with the practise of offering the Eucharist for the souls of the departed, maintaining the propitiatory character of the sacramental sacrifice. (Srawley, 143. 241.)

The doctrinal position of the teachers of the Church was reflected in its liturgy, the liturgies showing the more primitive cast being the less objectionable in this respect. The Clementine Liturgy, in its prayer of invocation, has the following passage: "We offer to Thee (*prospheromen*), King and God, according to Thy command, this bread and this cup, and give thanks (*eucharistountes*) . . . , that Thou mayest look upon the offered gifts (*ta prokeimena dora*) . . . , and send Thy Holy Spirit upon this sacrifice (*epi ten thysian tauten*) . . . that He show—or change—(*apophene*) this bread as the body of Thy Christ and this cup as the blood of Thy Christ." (Brightman, *Liturgies Eastern and Western*, 21.) In the Liturgy of St. James the passage is shorter: "According to Thy compassion we offer to Thee, Lord, this fearful and unbloody sacrifice (*anaimakton thysian*), and pray," etc. (p. 53.) In the Liturgy of the Syrian Jacobites the words are the same: "We offer Thee this fearful and unbloody sacrifice." (p. 87.)

In the forms which have retained more of the primitive simplicity, the expressions are milder. The Ethiopic Liturgy has: "We offer Thee this bread and cup" (p. 190); the Liturgy of the Abyssinian Jacobites: "We confess Thee and offer unto Thee this bread and this cup, giving thanks unto Thee" (p. 233); and the Liturgy of the Nestorians: "And may there come, O my Lord, Thine Holy Spirit and rest upon this offering of Thy servants and bless it and hallow it" (p. 287).

On the other hand, the Byzantine rite and the later Occidental forms show a very pronounced tendency to emphasize the sacrificial element in the Eucharist. Thus the Liturgy of the Armenians, which had been composed under influence from Constantinople, has these passages just before the fraction:

"Come, and purify, and quicken us, O Thou who sittest with the Father and art here sacrificed: vouchsafe to give us of Thine immaculate body and of Thy precious blood. . . . Let us taste in holiness of the holy, holy and precious body and blood of our Lord and Savior Jesus Christ who, having come down from heaven, is being distributed among us." (pp. 448. 449.) In the *Epiklesis* of the Greek Church, the consecration takes place with the following words: "Deacon: Bless, O Lord, the holy bread. Bishop: And make it the precious body of Thy Christ. Deacon: Amen. Bless, O Lord, the holy cup. Bishop: And that, which is in the cup, to be the precious blood of Thy Christ. Deacon: Amen. Bless, O Lord, both. Bishop: And change it through Thy Holy Spirit." (Alt, *Der kirchliche Gottesdienst*, 230.) But the strongest expression of the sacrificial character in the Eucharist is found in the Canon of the Mass as now in use in the Roman Catholic Church. The first prayer reads: "*Te igitur, clementissime Pater, per Jesum Christum filium tuum supplices rogamus et petimus, ut accepta habeas et benedicas haec dona, haec munera, haec sancta sacrificia illibata; imprimis, quae tibi offerimus pro ecclesia tua sancta catholica.*" (Alt, p. 249.) And after the consecration, the expression is used: "*Sanctum sacrificium, immaculatam hostiam.*" (p. 252.)

The evidence presented shows that the purely sacramental character of the Holy Supper was given a sacrificial tinge by the obtrusion of the idea of offering. The situation was complicated still more by extending the doctrine of the presence, not only to include the real, spiritual, or sacramental presence, but also the localized, physical presence of Christ, involving a physical change in the earthly elements. And, finally, it was boldly asserted that this transfiguration or conversion was made for the purpose of offering the body of Christ as an unbloody sacrifice for the sins of the living and of the dead, thus preparing the way for the dogma of transubstantiation as promulgated in 1215.

St. Louis, Mo.

P. E. KRETMANN.

The Proof-Texts of the Catechism with a Practical Commentary.

THE LORD'S PRAYER.

THE SECOND PETITION:

Thy Kingdom Come.

John 3, 5: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

John 3 is the celebrated Nicodemus chapter. Nicodemus was “a ruler of the Jews,” *i. e.*, a member of the Sanhedrin, the highest church council at Jerusalem. This Pharisee, a rationalist of the first water, had been profoundly impressed by the activity of Jesus. He came to Jesus with an important question on his mind. From the answer of Jesus, the Searcher of hearts, rather than from the polite address of Nicodemus, v. 2, we infer what he was in quest of. Was Jesus about to establish a kingdom of God on earth, that kingdom which was so anxiously expected by the Jews?

“Verily, verily, I say unto thee,” — these are the words of Jesus to Nicodemus, — “Except a man be born again, he cannot see the kingdom of God,” v. 3. The “ruler of the Jews” knows nothing about a new birth: “How can a man be born when he is old?” V. 4. It cannot be done, so Nicodemus imagines. Now Jesus not only repeats His assertion of v. 3, but develops that truth by adducing the manner in which this new birth is ordinarily effected. He says: “Verily, verily, I say unto thee, *Except a man be born of water and of the Spirit*” (= *lit.*: of water and Spirit), “*he cannot enter into the kingdom of God.* That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.”

Now, of which *kingdom* does Jesus here speak? The text is plain. In order to *see* this kingdom, v. 3, to *enter* this kingdom, v. 5, it is absolutely necessary that a man be *born again*, vv. 3, 5, be born a second time. A man born into this world is thereby not born into this kingdom. Being born into this world,

man is a child of wrath; he is born into the kingdom of Satan. So by nature none are in this *kingdom of God*. To belong to this kingdom man must be born *again*; and when he is born again, he is in this kingdom of God. Only the *new-born*, the believers, the Christians, belong to this kingdom; only they belong to this kingdom who can pray: "Our *Father*—Thy *kingdom come*." In this peculiar *kingdom* the King—God—is known, honored, and adored as *Father* by His subjects. And wherever in this wide world hands are folded and the prayer goes heavenward: "Our *Father*—Thy *kingdom come*," there are the subjects, the citizens, in this kingdom. And in this kingdom the Ruler, God, deals with His subjects as their *Father*, rules them with His love and His *grace*. So this kingdom—God's kingdom and Christ's—is "not of this world," "not from hence," John 18, 36, it is the kingdom of "truth," John 18, 37, of the Gospel, and "every one that is of the truth heareth My (Christ's) voice," the Gospel, and is a citizen of this *Kingdom of Grace*.

How is the entrance to this kingdom effected? The text says: "Except a man be born of water and of the *Spirit*, he cannot," etc. The second birth is a *spiritual* birth, effected by God the Holy Spirit, and hence this kingdom of grace is a *spiritual* kingdom, not, as Nicodemus thought, an earthly one. But this Spirit does not work without means to bring about the new birth. And the ordinary means ordained by God Himself is water, the water of Baptism. Cf. 1, 33; Titus 3, 4 ff.; 1 Pet. 1, 23.

The *blessings* we enjoy in this Kingdom of Grace are beautifully and tersely stated in Rom. 14, 17: "The kingdom of God is not eating and drinking, but *righteousness*" before God through faith in Christ, "*and peace*" of conscience with God, "*and joy in the Holy Ghost*."

By the new birth, by faith in Christ, one becomes and remains a citizen in this kingdom of God, for which we pray in the Second Petition, and by living the spiritual life generated by the Spirit one proves himself a member thereof. In answer

to the question, "How does this kingdom come?" Luther therefore says: "When our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word, and lead a godly life, here in time, and hereafter in eternity." — "Thy kingdom come," we pray, that is: "God graciously grant us true faith and godly life." (Luther.)

Matt. 9, 37, 38: *Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.*

"Thy kingdom come" — this means, secondly, that God "would graciously extend His Kingdom of Grace on earth." Cf. Catechism, Qu. 235.

Making a circuit in Galilee, Jesus saw the deplorable spiritual condition of the people. The scribes and Pharisees of His time were blind leaders of the blind, and so the multitudes were without competent spiritual leaders and teachers. His Savior's heart yearned for their salvation. His divine compassion found utterance in the well-known words: "*The harvest truly is plenteous; the laborers few,*" etc.

As then, so now. The harvest-field, this wide world, contains untold multitudes of souls to be garnered in: "*The harvest truly is plenteous.*" What is to be done? Laborers, harvesters, are wanted; preachers, teachers, missionaries, are needed to sow the seed of the Gospel and later on to bring in the sheaves. Where the seed, the Gospel, is sown, there, without fail, will be a harvest — men will come to faith. Is. 55, 11. Thus the kingdom of God is extended. — How are the laborers to be obtained? The disciples must see to that. Jesus addresses His *disciples*, not the multitudes. Disciples, believers, have somewhat of the compassion of their Lord with the spiritually destitute. What are they to do? "*Pray ye the Lord of the harvest,*" etc. Disciples, believers only, can pray. And when do they pray earnestly, fervently? When they feel, realize, their need or that of others. Disciples are to feel the need of the lost multitudes as their own, and with a heart full of compassion for their eternal welfare they are to pray: "*Lord, send laborers! Send laborers,* not drones, into Thy harvest-field." The disciples are to "*pray to the Lord of the harvest*" for laborers.

Only He can qualify preachers, missionaries, for this high calling, only He can imbue them with the true spirit to carry out this work, to preach Christ and Him crucified with burning lips to dying souls. — We are Christ's disciples. To us He says: "*Pray ye,*" etc. Doing this, young men forsake all, flock to our seminaries to become preachers, missionaries, teachers. Through their labors God's kingdom is enlarged. But still the laborers are few: we do not pray enough — hence the lack of laborers. "*Pray ye therefore*": "*Thy kingdom come! Lord, send laborers into Thy harvest-field.*" And Jesus, having said this to His disciples, continues the good work of preaching the kingdom of God. And in the very next chapter we read that these selfsame disciples whom Jesus so earnestly exhorted: "*Pray ye,*" etc., are themselves sent out into the field and they go. *Fiat applicatio.*

Luke 12, 32: *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*

Briefly stated, the context of this passage is this: The Lord took occasion to warn His disciples against covetousness (v. 13 ff.). To make the folly of this sin stand out all the more, He appended the parable of the Rich Fool (vv. 16—21). Worldly cares are closely connected with covetousness, and so Jesus raises His voice of exhortation against these, too.

Since "man's life consisteth not in the abundance of the things which he possesseth" (v. 15), it is evidently folly to be anxiously concerned about "what ye shall eat, what ye shall put on" (v. 22). "All these things do the nations of the world seek after" (v. 30). His disciples should not be so minded. Why not? "Your Father knoweth that ye have need of these things" (v. 31). But His disciples have flesh and blood and hence they need such warnings; but they also need *consolation*, and so the Lord says encouragingly: "*Fear not, little flock.*" Over against the number of such as center their thoughts in the things of this life, His disciples then and now are but a "*little flock.*" But being a *flock*, His flock, they have a good Shepherd and shall not want; hence they need not fear. Having Jesus

as their Shepherd, God is their *Father*; they are His children. "Fear not; for it is your Father's *good pleasure* to give you the kingdom." Since the Father "takes pleasure in giving you the kingdom with all its spiritual blessings" which you now possess by faith and the fruition whereof you will enjoy in yonder life, surely "these things," your earthly wants and necessities, will be added to you. Hence use your earthly possessions so as to be benefited by them eternally (v. 33; Matt. 19, 21).

"How sublime and touching a contrast between this tender and pitying appellation, 'little flock' and the 'good pleasure' of the Father to give them the kingdom; the one recalling the insignificance and the helplessness of that then literal handful of disciples, the other holding up to their view the eternal love that encircled them, the everlasting arms that were underneath them, and the high inheritance awaiting them! Well might He say, 'Fear not!'" (J. F. and B. Com.)

The point of the passage here is: "the little flock" by God's "good pleasure" now possesses "the kingdom." It is in the *Kingdom of Grace* and will enter the *Kingdom of Glory*. And for this kingdom of glory the "little flock" prays: Lord Jesus, come quickly.—"Thy kingdom come" means thirdly that God would "hasten the advent of His Kingdom of Glory." (Cf. *Catechism*, Qu. 235.)

Blest river of salvation,
Pursue thy onward way;
Flow thou to every nation,
Nor in thy riches stay;
Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim, "The Lord is come."

Springfield, Ill.

LOUIS WESSEL.

(To be continued.)

The Road to Success, or Self-Improvement.

X. FIRST MAKE THE SUBJECT THOROUGHLY YOUR OWN.

Read with your whole soul absorbed in what you read, with such intense concentration that you will be oblivious of everything else. It is thinking that makes what we read our own. Knowledge does not become power until digested and

assimilated by the brain, until it has become a part of the mind itself. If you wish to become intellectually strong, after reading with the closest attention, form this habit: frequently close your book and sit and think, or stand and walk and think — but think, contemplate, reflect. Turn what you have read over and over in your mind. It is not yours until you have assimilated it by your thought. When you first read it, it belongs to the author. It is yours only when it becomes an integral part of yourself. It is more necessary to think than to read. Meditation is all but a lost art among us. We need to get the fever and the haste out of our blood. We need the majesty of calmness. Thinking, contemplating what we have read, is what digestion and assimilation are to the food.

Do not read too much. You weaken your mind by this perpetual brain-stuffing. Some of the biggest fools I know are always eating intellectually, but never digesting their knowledge or assimilating it. To many a reader Milton's words may be applied: "Deep versed in books and shallow in himself." Book culture alone tends to paralyze the practical faculties. There is much truth in the words of Elizabeth Barrett Browning: "We err by reading too much, and out of proportion to what we think. I should be wiser, I am persuaded, if I had not read half as much; should have had stronger and better exercised faculties and should stand higher in my own appreciation."

The mere possession of knowledge is not always the possession of power; knowledge which has not become a part of yourself, knowledge which cannot swing into line in an emergency is of little use, and will not save you at the critical moment. Daniel Webster said, "I never allow myself to speak upon any subject without first making that subject thoroughly my own."

Are there not many who would profit by thus thoroughly digesting and assimilating one subject, instead of scattering their energy? Why is it that so many pastors have to memorize

for days at a single sermon? Because they had not made the subject thoroughly their own before they began to write the sermon. They ought to concentrate and think, ponder and digest, before they begin to write, or their manner of hard memorizing for days at a time will soon paralyze their memory and atrophy their brain faculties. Thus many become slaves of the manuscript, and some lose the power of their memory entirely, as a consequence of their unnatural way of preparation.

To be effective, a man's education must become a part of himself as he goes along. It is not enough to possess ability, it must be made available by mental discipline. Vigorous activity is the law of life; it is the saving grace, the only thing that can keep a human being from retrograding. Activity along the line of one's highest ambition is the normal state of man, and he who tries to evade it pays the penalty in deterioration of faculty, in paralysis of efficiency.

Man was made for growth. Education means that knowledge has been assimilated and become a part of the person. It is the ability to express the power within one, to give out what one knows, that measures efficiency and achievement. Pent-up knowledge is useless.

The shifts to cover up ignorance, and "the constant trembling lest some blunder should expose one's emptiness," are pitiable. Short cuts and abridged methods are the demand of the hour. This is the crutch age. Our thinking is done for us. Our problems are all worked out. Short roads and abridged methods are characteristic of the century. Self-help and self-reliance are getting old-fashioned. The subject does not get deep enough into us. A young preacher one day occupied the pulpit of an old clergyman, and at dinner angled for a compliment. "I am afraid," said he, "I did not get fairly into my subject in my sermon to-day." "Well, young man," answered the old clergyman, "do you know the reason why? It was because your subject never got into *you*."

But if you slight your work, you not only strike a fatal blow at your efficiency, but also smirch your character. If you would be a full man, a complete man, a just man, you must be honest to the core in the quality of your work. He only is independent in action who has been earnest and thorough in preparation and the fulfilment of his duty. A public speaker has need also of the venerable rule, "Pray and labor." A public speaker is honest to himself and to others only then, when he first studies and meditates hard and thus makes his subject thoroughly his own. To accomplish this, he must have a vivid imagination.

To cultivate a vivid imagination is a splendid exercise for all the mental faculties. The imagination is one of the most constructive and vital of all our powers; it is the picture-making faculty of man's being. It is that magical power by which even a word is expanded until it becomes a vision. It is that faculty by which the distant is brought near, the unseen is made real, and that which is merely suggested to the understanding is visualized until it becomes a concrete and startling reality.

The imagination is the mother of all our great ideals. It awakens slumbering possibilities; it sweeps the brain-ash off the mind, and actually strengthens its ability to grasp new principles. A wholesome imagination plays a very great part in every sane and worthy life; it stimulates the mind by suggestions, powerfully increases its picturing capacity, and keeps it fresh and vigorous and wholesome.

Make the subject your pet, your chosen companion, — devoting your time to the critical, exclusive study of it till, like the iron atoms of the blood, its ideas have become a part of your mental constitution. Who can doubt that such a study would be eminently profitable? While others have acquired a mass of heterogeneous impressions lying in confused masses in their memory, like the shreds and patches of a rag-bag, you

will have both enriched your mind and exercised it by a rigid mental discipline, invigorating every faculty. This method of first making the subject thoroughly your own will take you a long way on the road to success. The more you master it, the more you will grow in wisdom, though it come in little drops, but—steady.

The steady strain that never stops
Is mightier than the fiercest shock;
The constant fall of water-drops
Will groove the adamantine rock.

XI. GIVE YOUR VERY BEST, AND NOT YOUR SECOND BEST.

Don't say, "It is impossible." Lord Brougham called the word "impossible" the mother-tongue of little souls. Your contract with your employer means that you will give him your best, and not your second best. There is no excuse for being second-class when it is possible to be first-class.

The mental and moral effect of half doing, or carelessly doing things; its power to drag down, to demoralize, can hardly be estimated because the processes are so gradual, so subtle. No one can respect himself who habitually botches his work, and when self-respect drops, courage goes with it; and when courage and self-respect have gone, real good work is impossible.

One's ambition and ideals need constant watching and cultivation in order to keep up to the standards. Many people are so constituted that their ambition wanes and their ideals drop. It is the right use of ambition's fire that urges men to do their best. Kept within the proper bounds, ambition is a noble quality. It is a guiding star to the wise and industrious, leading them to perfection.

Nothing is good enough unless it reflects our best. "Do well whatever you do, without a thought of fame" (Longfellow). The man who brings to his occupation a loyal desire to do his best together with an unswerving confidence in God is certain to succeed. We should always endeavor to give our

very best. When God had completed all his work of creation, behold, it was very good. It was a picture of immeasurable proportions shifting its scenes continually. In admiration and wonder man has gazed upon it for ages. With infinite care a painter sketches upon the canvas an outline of the picture he has in mind, fills in the detail, and places before our admiring eyes a work of art that charms us with its beauty. It reflects his very best.

Very few people ever rise to their greatest possibilities or ever know their entire power unless confronted by some great occasion. The power that stands behind us in the silence, in the depths of our natures, comes to our relief, intensifies our faculties a thousandfold, and enables us to do things which before we thought impossible.

Resolve that you will call upon all your resourcefulness, your inventiveness, your ingenuity, to devise new and better ways of doing things; that you will be progressive, up to date; that you will enter into your work with a spirit of enthusiasm and a zest which know no bounds, and you will be surprised to see how quickly you will attract the attention of all around you. This striving for excellence will make you grow. It will call out your resources, call out the best thing in you. The constant stretching of the mind over problems which interest you, which are to mean everything to you in the future, will help you expand into a more useful, larger, more effective man. The best result of our work always comes from the desire to do our best, from the exercise of the best thing in us.

Never hesitate nor waver when you see your duty. Let there be no shilly-shallying, no hunting for middle ground between right and wrong, no compromise on principles. Never pander to public favor nor seek applause. Let duty and truth be your goal, and go straight to your mark. Bring the entire man to your task; be all there; fling your life into it with all the energy and resolution you can master. Be proud of your work and go to it superbly equipped; go to it in the

spirit of a master, of a conqueror. If you are a public speaker, follow the advice of Judge Story:—

Begin with dignity; expound with grace
Each ground of reasoning in its time and place;
Let order reign throughout; each topic touch,
Nor urge its power too little nor too much;
Give each strong thought its most attractive view,
In diction clear and yet severely true;
And as the arguments in splendor grow,
Let each reflect its light on all below:
When to the close arrived, make no delays
By petty flourishes or verbal plays,
But sum the whole in one deep, solemn strain,
Like a strong current hastening to the main.

Determine to do your level best and never to demoralize yourself by doing your second best. Conduct yourself in such a way that you can always look yourself in the face without wincing; then you will have a courage born of conviction, of personal nobility and integrity which are not tarnished. What the world thinks of you is not half as important as what you think of yourself. Others are with you comparatively little through life. You have to live with yourself day and night through your whole existence, and you cannot afford to tie your efficiency and ability to a sham.

Count that man an enemy who downs your courage, who shakes your faith in your ability to do the thing you have set your heart upon doing, for when your courage and resolution is gone, your power is gone. Your achievement will never rise higher than your courage. Your courage, however, let be filled with trust and confidence in the infinite resources of your divine and merciful Maker. Expect great things. Have great courage, resolution, and boldness to achieve your aim. Foster fortitude and fearlessness to accomplish the task you undertook. Harbor an unwavering faith and confidence in God's power to grant success. There must be a strong, firm, brave beginning, or the thing will never come. He can who thinks he can; and he cannot who thinks he cannot, because he is afraid. You must be courageous, and expect great things.

A great success must have a great source in expectation, and in persistent endeavor to attain it. You forsake yourself when you lose your courage and become a coward. A vast number of men are really capable of doing great things, but they do small things because they do not expect or demand enough of themselves. They do not know how to call out their best; they do not comprehend to what extent they can really be masters of themselves. You must firmly believe that in doing the best you know how, under the benevolent guidance of a bountiful Heavenly Father you will succeed.

I travel to a distant land
To serve the post wherein I stand,
Which God hath bid me fill;
And He will bless me with His light
That I may do my work aright,
And yet improve it still.

XII. TRUST IN GOD AND WORK HARD, AND YOU WILL BE SUCCESSFUL.

It is for God to give success, but for us to work. "Blessed is he who has found his work" (Carlyle). We must live and labor. The ancients said, "Nothing without labor." The power of ceaseless industry performs miracles. "Do that which is assigned you," says Emerson, "and you cannot hope too much or dare too much." Trust in God is the first requisite for success. Go at it, work hard, and stick to it is the second. A man must work hard and study hard to counteract the narrowing, drying tendency of his occupation.

Some achieve only a partial success; a success that goes limping along through life; but the goal of ambition is unreached, the heart's desire unattained. We cannot succeed by irresolution, inaction, and half-heartedness. We find what we seek with all our heart. The bee is not the only insect that visits the flower, but it is the only one that carries honey away. Go at what you are about as if there were nothing else in the world for the time being; as Edward Bulwer Lytton says: "I have given my whole attention to what I was about." Alexander Hamilton writes: "When I have a subject in hand,

I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make the people are pleased to call the fruit of genius; it is the fruit of labor and thought." Garfield said: "If the power to do hard work is not talent, it is the best possible substitute for it."

Certainly, our work must be directed; we must "walk circumspectly, not as fools, but as wise." Many great men are very impractical, even in the ordinary affairs of life. Dean Swift nearly starved in a country parish, where his more practical classmate Stafford became rich. You must be practical. Method shortens every labor. Form a plan; have an object; then work for it, learn all you can about it, keep right at it, call God's blessing upon it, and you will be sure to succeed. Hard work is the price of all achievement that is of value.

See the struggles of Burbank, the "plant wizard." Only after a terrible struggle against poverty and sickness, did he get a start. What he has done has been done by hard work ten to fourteen hours a day for the last forty years. But by this he has become the master of the field and the benefactor of the race, who gave to Santa Rosa, California, its worldwide fame.

Success is the child of drudgery, hard work, and perseverance — often under great obstacles. Ponder the lives of the glorious in art and literature through all ages. What are they but records of toil and sacrifices supported by the earnest and strong hearts of their votaries? *Robinson Crusoe* was written in prison. *Pilgrim's Progress* appeared in Bedford Jail. Sir Walter Raleigh wrote *The History of the World* during his imprisonment of thirteen years. Luther translated the New Testament while confined in the Castle of Wartburg. For twenty years Dante worked in exile, and even under sentence of death; he composed his immortal poem amidst evils and hardships. Schiller wrote his best books in great bodily suffering. Milton wrote his leading productions when blind, poor, and sick. Beethoven was almost totally deaf and bur-

dened with sorrow when he produced his greatest works. Resolve to succeed in spite of all obstacles. "Hereditary bonds-men, know ye not who would be free themselves must strike the blow?" (Byron.)

To make the most of our material, be it cloth, iron, knowledge, or character, — this is success. There is about as much chance of idleness and incapacity winning real success or a high position in life as there would be in producing a "Paradise Lost" by shaking up promiscuously the separate words of a dictionary, and letting them fall at random on the floor. To become successful, you must labor with might and main. Fortune smiles upon those who roll up their sleeves and put their shoulders to the wheel; upon men who are not afraid of dreary, dry, irksome drudgery.

It is special training that is wanted. Work and wait. Reserves which carry us through great emergencies are the result of long working and long waiting. The struggle must be a hard and persistent one and carried on for years with spirit and great hope of success. Patience is Nature's motto. A man must turn over half a library to write one book. Owens was working on the "Commentary to the Epistle to the Hebrews" for twenty years. Carlyle wrote with the utmost difficulty and never executed a page of his great histories till he had consulted every known authority, so that every sentence is the quintessence of many books, the product of many hours of drudging research. Endurance is a much better test of character than any one act of heroism, however noble. Stick to a thing and carry it through. You will think better of yourself; others will exalt you.

Nothing can keep from success the man who unswervingly trusting in God works hard, has iron in his blood, and is determined to succeed. Slovenliness means sure failure. Work and leave the rest to a kind Providence that overlooks not a single one of us.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

XIII. BE A MASTER IN YOUR LINE.

Study your vocation as you would a profession. Concentrate your faculties upon it, for the greatest achievements are reserved for the man of single aim. Lack of thoroughness is a great cause of failure. The world is overcrowded with men, young and old, who remain stationary simply because they have never thought it worth while to achieve mastery in the pursuits they have chosen to follow.

People always believe in a man with a fixed purpose. The world demands that you be a master in whatever you undertake. Better adorn your own than seek another place. If you are a master in your line, the world will applaud you and all doors will fly open to you.

Those who fail are, as a rule, those who are out of their places. The whole tone of life is demoralized and lowered because we are out of place. He who does not love his vocation does his work grudgingly while his higher self atrophies. Therefore, "note well wherein kind Nature meant you to excel." Be master of your calling in all its details. Nothing is small which concerns your business.

There is no grander sight than that of a man or woman in the right place struggling with might and main to make the most of the materials at command. The world is full of people who are "*almost* a success." Never be satisfied with this. Strive to be a *master* in your work. Whoever can make two ears of corn, two blades of grass to grow upon a spot of ground where only one grew before, would deserve better of mankind and do more essential service to his country than the whole race of politicians put together.

Not many things indifferently, but one thing supremely, is a good motto. Napoleon could do anything in the art of war with his own hands, even to the making of gunpowder. We must aim at what we would hit. A general purpose is not enough. A man must master his undertaking and not let it master him. Napoleon might fall; but, like a cat, he would fall upon his feet.

Trifles make perfection. Great men are noted for their attention to trifles. Napoleon was a master of trifles. To details which his inferior officers thought too microscopic for their notice, he gave the most exhaustive consideration. Nothing was too small for his attention. Wellington, too, was "great in little things." He knew no such things as trifles. "Least of all seeds, greatest of all harvests," seems to be one of the great laws of nature. All life comes from microscopic beginnings. In nature there is nothing small.

In all ages *oratory* has been regarded as the highest expression of human achievement. There is no class of people put to such a severe test of showing what is in them as public speakers. Close, compact statement must be had. The delivery must be forceful, powerful. The orator, therefore, must cultivate robust health, since force, enthusiasm, conviction, will-power are greatly affected by physical condition. When you step before an audience, be natural, lively, and impressive. Nothing will tire an audience more quickly than monotony, everything expressed on the same dead level. There must be variety; the human mind tires very quickly without it. Public speaking — thinking on one's feet — is a powerful educator. Speech-making develops mental power and character. The speaker summons all his reserves of education, of experience, of natural or acquired ability, and masses all his forces. In the presence of the orator, the audience is absolutely in his power to do as he will. What art is greater than that of changing the minds of men? The orator's words change our scorn to admiration, and our contempt to approbation. "He gave us a glimpse into the Holy of Holies," said a student, in relating his experience in listening to a great preacher. Is not oratory a fine art? The well-spring of eloquence, when up-gushing as the very water of life, quenches the thirst of men, like the smitten rock of the wilderness reviving the life of desert wanderers.

Rise to reach your ideal. Strive hard to become a master in your line. What the world wants and what the heart craves

is not life as it is, it is life as it ought to be. We want not the feeble, but the forceful; not the commonplace, but the transcendent. Never be satisfied with mediocrity; strive for mastery. Mediocre work is of only middle quality; but a masterpiece is an admirable production, indicative of ability, skill, and power.

What might be done if we were wise
Imbued with love and consecration,
And knowledge pour
As ne'er before,
Enabling us for our vocation!

We might be masters in our line,
The deepest sunk in guilt and sorrow
Might stand erect
In self-respect,
And share the teeming world to-morrow.

XIV. REST YOUR BRAIN, AND GAIN PHYSICAL VIGOR.

As a rule, physical vigor is the condition of a great career. To be sure, health is not everything, nor even the best of God's gifts; but though the healthy man may but too often neglect his health, the ailing man will ever count it as of the most desirable of temporal gifts. If a man has his health, his prospects for final success are good. Carelessness as to health fills the ranks of the inferior. There is no doubt that ill health is often the cause of failure. Beware, therefore, of ill health. Lead a sane and rational life. Do not waste your strength by late hours, tobacco, and strong drinks. Be careful of what you eat, and how you eat. Wrong diet is the cause of most diseases. To further digestion and to prevent constipation, use a few tablespoonfuls of cooked bran, all wheat or graham bread, about three cups of hot water, and much vegetable food. This will surely, and without any medicine or pain, prevent constipation, which is an imminent danger to good health and the cause of many ills. It poisons the blood, weakens the heart, causes piles, appendicitis, headache, restless nights, and much serious sickness. Tobacco, strong drink, coffee, tea, and meat (excepting white meats, as fish and chicken) further constipa-

tion. But water is a dissolvent. Therefore, to be well, use much good water. Live a natural, regular temperate life.

The occupation of the mind has a great influence upon the health of the body. The whole future of a man is often ruined by over-straining the brain. The tired brain must have rest, or nervous exhaustion, brain fever, or even softening of the brain is liable to follow.

Never go to a book with a tired, jaded mentality. If you do, you will get the same in kind from it. Go to it fresh, vigorous, and with active, never passive, faculties. This practise is a splendid and effective cure for mind-wandering, which afflicts so many people.

Taking up a new line of work also rests the brain. Some men often do a vast amount of literary work in entirely different lines during their spare hours. But avoid working all the time. Your strength will give out. It is injurious to the health to work seven days in the week. Do much by never doing too much at a time.

It is very important that our occupation should be congenial to us. Whenever our work galls us, whenever we feel it to be a drudgery and uncongenial, the friction grinds life away at a terrible rate.

Unstring your mind every night so that it will not lose its power. Beware of late hours. No one, intent upon his own well-being, can spare the two hours before midnight. Always use them for sleep, or they will undermine your health. Take a pleasant thought to bed with you. If a man who works hard all day uses his brain a large part of the night, he gets up in the morning weary, jaded. Instead of having a clear, vigorous brain capable of powerfully focusing his mind, he approaches his work with all his standards down, and with about as much chance of winning, as a race horse who has been driven all night before a contest would have.

Sound, healthful sleep is an excellent thing. It is of the utmost importance to stop the grinding, rasping process in the brain at night and to keep from wearing life away and wasting

one's precious vitality. Many people become slaves to night worry. It is fundamental to sound health to make it a rule never to discuss troubles and things that vex and irritate one at night, especially just before retiring, for whatever is dominant in the mind, when one falls asleep, continues its influence on the nerves long into the night. Some people age more at night than during the daytime. They grow older instead of younger, as they would under the influence of sound, refreshing sleep. To this kind kinsman of death we owe the better tributary half of our lives.

Mental discord saps vitality, lessens courage, shortens life. It does not pay to indulge in violent temper, corroding thoughts, mental discord in any form. "Some grief shows much of love, but much of grief shows still some want of wit." Life is too short, too precious, to spend any part of it in such an unprofitable, soul-racking, health-destroying way. Cultivate a spirit of rejoicing. Never retire to rest in a fit of temper, or in an ugly, unpleasant mood. We should get ourselves into mental harmony, should become serene and quiet before retiring, and, if possible, lie down smiling. Let sleep sink over you like an ambrosial cloud and hide you within dreamy curtains from your cares. Let your heart be the home of harmony and peace, the sphere where angels find a resting-place, when, bearing blessings, they descend to earth.

Never retire with a frown on your brow, with a perplexed, troubled, vexed expression. Smooth out the wrinkles, drive away all the enemies of your peace of mind. Luther wisely directs in his Small Catechism: "Say your prayer; then go to sleep at once and in good cheer." David says Ps. 4, 8: "I will both lay me down in peace and sleep: for Thou, Lord, only makest me dwell in safety." God is our Father; His Son has atoned for our sins; a great peace comes into our hearts, and with it rest. O what a boon it is to have such sleep! And while we sleep in the peace of God, angel-guards are around our bed, keeping watch and ward over our slumbers.

Be at peace with all the world at least once every twenty-

four hours. Quit harboring unpleasant thoughts and hard feelings toward others. Remember that to err is human, to forgive divine. It is a great and beautiful thing to form a habit of forgetting and forgiving before going to sleep, of clearing the mind of all enemies to happiness. It is a blessed thing to put into practise St. Paul's exhortation to the Ephesians: "Let not the sun go down upon your wrath."

Make it a rule to put the mind into harmony and an attitude of good will when retiring, and you will be surprised to see how much fresher, younger, stronger, and more normal you will become; for such sleep will be to you a golden chain that ties health and your body together.

There are marvelous possibilities for health building, success building, happiness building, in the preparation of the mind before going to sleep by impressing and picturing as vividly as possible our ideals of ourselves, what we would like to become and what we long to accomplish. You will be surprised to see how quickly you will begin to shape the pattern, copy the model, and be successful.

Up! up! to pain and anguish
A long good night now say;
Drive all that makes thee languish
In grief and woe away.

All happy now I close my eyes,
And sleep with tranquil breast;
Why waste the time in fears or sighs?—
God watches o'er my rest.

XV. PERSEVERE; STICK TO YOUR VOCATION.

Perseverance means to persist in a purpose in spite of discouragements and obstacles, to continue striving in a certain course. The first cause of many a man's failure was lack of perseverance. He tired of the sameness and routine of his occupation. He longed for something better and higher. There are many whose weakness is building air-castles. They have a burning desire to make a name in the world. They meet privations, and sufferings, and griefs. Rebuffed, discouraged, they drift; they become wearied of their work; they lack

endurance and everlasting stick-to-it-iveness. They have ability, but lack stability. They are like the ever-changing clouds which continually transform their outline. If we try to sketch a cloud, it is almost gone before our materials are ready. So fleeting is the form that we can watch the swift transition. Thus fickle and changeable are many in the choice of occupations. Their lives are full of vicissitudes. Their positions and circumstances are as changeable as the clouds. Everything is unsettled. Their lot is a fragmentary life of caprice and swiftly changing purpose. They do not stick to a certain thing. They lack endurance.

The longer you live the more importance you will attach to physical endurance. "Behold, we count them happy which endure." The primary sense of the English word endure is to harden. We must harden our will to an iron will which does not vacillate, drift, or waver in the storms of life. Chief among the causes which bring failure or a disappointing portion of half success to thousands of honest strugglers is vacillation. Many failures are due to ill-advised changes and causeless shifting of purpose. The vacillating, wavering, drifting man, whose heart is burning with conflicting emotions, is always pushed aside in the race of life. The determined, decisive, persevering man, who knows what he wants to do, and does it, and sticks to it, will always win out at the end, succeed, and make his fortune. His perseverance throws a most brilliant light upon his career. Even brains must give way to perseverance, without which no life can be a success. Make a heroic and successful effort with a certain aim in view. One could almost say that no life ever failed that was steadfastly devoted to one aim, if that aim was a worthy one.

Where men have built an abiding success, perseverance has proved the foundation stone of their great achievements. Every man may lay this foundation and build on it for himself. Whatever a man's natural advantages may be, great or small, industry and perseverance are his, if he chooses. By the exercise of these qualities, and by the cultivation of a noble, lofty

ambition, which is the strongest incentive to perseverance, he may rise, as others have done, to success.

What men have done man can do. Their example shows what can be accomplished by the practise of the common virtues — diligence, patience, thrift, self-denial, determination, industry, and persistence. It is not a question of what a man knows, but what use he can make of what he knows.

No one should be disappointed because he did not have a good, thorough college education. A great many college graduates have been failures because they depended upon theoretical knowledge to help them on, and were not willing to begin at the bottom after graduation. Everywhere we see men who did well in college, but who do very poorly in life. They stood high in their classes, but when they got out into life, they could not get along well. They are not practical. They can make no use of what they know. They fail to do their duty.

The dispatches of Napoleon rang with the word glory. Wellington's dispatches centered around the common word duty. Nowadays people seem unwilling to tread the rough path of duty and by patience and steadfast perseverance step into the ranks of those the country delights to honor. Success is not necessarily doing some great thing, it is just a natural persistent exercise of the commonest everyday qualities. Here we have come to the very heart of the question. It is most unfortunate that so many get the impression that success consists in doing some marvelous deeds. It may be interesting to observe that this impression is seldom borne out by the facts. The ability to do hard work and to stick to it is the right hand of genius and the best substitute for it, — in fact, that is genius. We look upon Lincoln as a marvelous being; and yet, if we analyze his character, we find it made up of the humblest virtues, the commonest qualities.

To think a thing as impossible is to make it so. Courage is victory, timidity is defeat. Don't be like Uriah Heep, begging everybody's pardon for taking the liberty of being in the world. There is nothing attractive in timidity, nothing lovable

in fear. Both are deformities and are repulsive; they finally go to the wall. Manly courage, however, is always dignified and graceful; it is crowned with success. Gideon won his great victory with only a few hundred men that had courage, after he had sent home a host of many thousands that were timid.

Execute your resolutions immediately. Conquer your place in the world, for all things serve a brave soul. Combat difficulty manfully; sustain misfortune bravely; endure poverty nobly; encounter disappointment courageously. Don't waste time dreaming of obstacles you may never encounter, or in crossing bridges you have not reached. Simply persevere and stick to your calling. Do not leave your vocation.

"Be strong, and quit yourselves like men." 1 Sam. 4, 9. Find a way or make one. The person filled with fear says, "The thing is impossible; I can't do it." To the strong and fearless man, however, who has a resolute will to endure and persevere, the obstacle is not insurmountable; he can overcome it. "A feeble dwarf, dauntlessly resolved, will turn the tide of battle and rally to a nobler strife the giants that had fled." The name of that dwarf is Perseverance. He often turns the tide of battle to triumphant victory.

Success cannot fail us, if only we persevere and look up for strength to Him who has said: "Without Me ye can do nothing." John 15, 5. Gideon also had implored the Lord for help. And the Lord said to him: "I will save you, and deliver the Midianites into thine hand." And so He did. We, too, can be successful with the help of God.

Then come before His presence now,
And banish fear and sadness;
To your Redeemer pay your vow,
And sing with joy and gladness:
The Lord my God did all things well;
To God all praise and glory!

XVI. DON'T WORRY; BE CHEERFUL.

We should commit all our ways and whatever grieves us to Him, who never forsakes us, on whom all creation stays, and who finds freest courses for clouds, and air, and wind.

He ever takes care of His children and finds a path for them. These are words and thoughts of Paul Gerhardt against grief and worry. The Christian has no cause for worry. The Lord cares for him.

And we should not worry, because it is very harmful. Worry does much harm by impairing the health, exhausting the vitality, lessening efficiency. No man can utilize his normal power who dissipates his nervous energy in useless anxiety. We gain nothing by worrying; we only waste our strength by it. Nothing will sap one's vitality and blight one's ambition or detract from one's real power in the world more than the worrying habit. No walls are harder to climb than those built up in the imagination by anxious worry. Worry, fear, anxiety keep the heart beating like a trip-hammer; they poison the system, so that it does not perform its functions perfectly, and will cause much ill health. The torture of worry nearly wears the heart out. The pessimistic discouraged mental attitude is very injurious to good health. Should we allow such attitude to ruin us?

It is true, there are many things which constantly try to worry and distress our mind; but why need we allow them to ruin us? Christ said to His disciples: "Let not your heart be troubled." We should be confident that the worst which may come will never be able to rob us of our best riches. Faith remains — and through faith we have forgiveness of sins, life, and salvation. Love remains — and love all the sweeter because it is ennobled and purified by tribulation. In spite of our sickness, we may be a source of joy and happiness. Thousands, though suffering disease and pain, are cheerful and — hopeful. Hope remains — Christians are pilgrims, and they know, "there remaineth a rest to the people of God," and they labor to enter into that rest — no matter if in these intervening years the road be devious and hard, or if many times they be travel-stained and weary. Why should they worry, just as long as they finally enter the rest of that beautiful home?

It is also true that sickness and pain is often increased

and multiplied by much worrying. To this point is the warning of Solomon: "Therefore remove sorrow from thy heart, and put away evil from thy flesh." Eccl. 11, 10. And St. Paul says: "The sorrow of the world worketh death." 2 Cor. 7, 10. If people would undergo a complete reversal of the mental attitude, be cheerful, and live right, ill health would be very rare; robust health would be brought to multitudes of those who now suffer from poor health.

Work kills no one, but worry and anxious cares have killed vast multitudes. It is not the doing things which injures us so much as the dreading to do them. But oh! how foolish is this dreading, this bitterness! There is nothing good in endless complaints, in constant moans and sighs. Our cross and trials will only be the heavier for our worrying. Many of us approach an unpleasant task in much the same condition as a runner who begins his start such a long distance away that by the time he reaches his objective point, — the ditch or the stream which is to test his agility, — he is too exhausted to jump across.

Don't worry! Rather sing, "I will joy in the God of my salvation." Salvation and joyful praises are wedded together in the heart of a Christian and expressed with songs of gladness. Do you know how many years of your life and happiness are mortgaged by the habit of worrying? And after all, what does it accomplish? How does it help us on? It does not help us on, but rather draws us back and down. Worry not only saps vitality and wastes energy, but it also seriously affects the quality of our work. It cuts down ability. A man cannot get the highest quality of efficiency into his work when his mind is troubled. The mental faculties must have perfect freedom before they will give out their best. A troubled brain cannot think clearly, vigorously, and logically. The attention cannot be concentrated with anything like the same force when the brain cells are poisoned with anxiety as when they are fed by pure blood, and are clean, and unclouded. The blood of chronic worriers is vitiated with poisonous chemical substances and

broken-down tissues, which are fatal to healthy growth and action.

A worrying man is filled with fear; but a man who is filled with fear is not a real man. Fill your mind with courage, hope, and confidence. "These things have I spoken unto you," said Jesus to His disciples, "that My joy might be in you, and that your joy may be full." Get rid of worry. Christianity should be an antidote for worry. The fear habit shortens life, for it impairs all the physiological processes. Fear victims not only age prematurely, but they also die prematurely. Fear strangles originality, daring, boldness; it kills individuality and weakens all the mental processes. The Bible says, "A broken spirit drieth the bones." It is well known that mental depression — melancholy — will check very materially the glandular secretions of the body and literally dry up the tissues. Fear depresses normal mental action. No one can think clearly when paralyzed by fear.

"Let us hope with patient cheer, void of fear." Cheer is a life-preserver upon the sea of time. Say with David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." Ps. 23, 4. The Lord says, "I am with thee; I will not leave thee, until I have done that which I have spoken to thee of." Gen. 28, 15. He has said, "I will not fail thee, nor forsake thee." Josh. 1, 5. Assume a hopeful, cheerful, optimistic attitude. There is a power in gladness. Make the effort which is necessary to bring victory. Persist in keeping prosperity in your mind.

If you wish to wake up in the morning feeling refreshed and renewed, you must retire in the evening in a happy, forgiving, cheerful mood. We should fall asleep in the most cheerful, the happiest possible frame of mind. You will be surprised to find how wonderfully serene, calm, refreshed, and rejuvenated you will be when you wake in the morning, and how much easier it will be to start right, and wear a smile that

won't come off during the day, than it was when you went to bed in an ill-humored, worrying, or ugly mood.

True godliness is cheerful as the day. It has been well said that all great, whole-hearted people in the world are lively, pushing, energetic, and cheerful, — "active doers, noble livers, strong to labor, sure to conquer," and soon outstrip in their course the gloomy and the despondent. A hilarious elasticity of nature is surely one of the most invaluable qualities a man can have; why, then, should not the faculty of being cheerful be trained and encouraged? There is a harmless mirth, which the devout man will find no hindrance to the cultivation of his religious feelings, while it is the best cordial for his spirits. There has often been a playfulness in the best and greatest men which, as it were, adds a bloom to the severer graces of their character, shining forth with a sunny brightness when storms assail them, and springing up in fresh blossoms under the severest difficulties. Such was the humor of Abraham Lincoln, who was vastly superior because of his charming pleasantry. Such was the humor of Luther, of whom it has been said that he was "open as the sky, merry as the sunshine, bold and fearless as the storm." He was a lover of music, and pictures, and merry games and had a loud, clear, ringing laugh. He believed that the earth was the Lord's and the fulness thereof, and never thought that he honored God by gloomy thoughts. So he cracked jokes with Lord Kate, as he playfully called his wife; talked to his cat, and patted the head of his old dog; laughed, body and soul, at the caricatures of the pope which hung upon his study wall; and replied to the denunciations of his enemies by merry jests. It has been truly said that the clergy, as a body, are among the most humorous and cheerful of men. The best men have been the fondest of innocent mirth.

(To be continued.)

Morris, Minn.

F. E. PASCHE.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.:—

1. *CHRISTLICHE DOGMATIK.* Von Dr. Franz Pieper. Dritter Band: Das christliche Leben. Die Beharrung zur Seligkeit. Die Gnadenmittel. Die Kirche. Das oeffentliche Predigtamt. Die ewige Erwaehlung. Die letzten Dinge. X and 626 pages, 6×9. Full interwoven library buckram binding. \$5.00.

The author's dogmatic method and emphasis was exhibited in the notice of Vol. II. (THEOL. QUART. XXII, p. 44ff.) If anything, the present volume still more convincingly makes apparent the great practical usefulness of his method. For the present volume discusses "applied Christianity," in the best sense of this oft-abused phrase. How God applies what Christ acquired, and how the believers, severally and jointly, employ what God conveys to them for the up-building of the kingdom in themselves and in the world at large—that is, briefly, the burden of this volume. The Christ for us, who in the previous volume was portrayed in His personal aspects and redemptive activities, is here depicted as the Christ in us, and with us, and through us. Or, the Christ who came and finished all the works that the Father gave Him to do (Vol. II) is here shown as the Christ who is ever coming and will come again. The life that is of God is here described in its normal manifestations of faith, charity, and hope, both in its healthy state and in manifold sickly conditions with which it has to struggle. The entire contents of this volume: the arrangement and sequence of its main divisions, the apt ordering of details, the fine diagnosis of homogeneous and heterogeneous elements, the fixing of doctrinal values, has for its sole aim the cultivation of genuine Christian consciousness, the knowing of ourselves as we were begotten of God in Christ Jesus for purposes which His love has determined. Involuntarily the perusal of this volume recalls Rudelbach's remark: "Praktisch ist die Theologie durch und durch, in ihrem Anfang, Mittel und Bezeugen." The book thus becomes a classical proof for the correctness of the old claim, that there is no more effective Christian propaganda than thorough and exhaustive exposition of Christian doctrine. To such an exposition there is imparted the perennial freshness and never-waning power of the Bible, which is at the same time the oldest and the most modern book of the world.—Over half of the contents of this volume is devoted to a discussion of the Means of Grace (pp. 121—458). This seemingly disproportionate allotment of space to a single chapter in dogmatics is not due to dogmatic idiosyncrasy; it is not the riding of a special hobby, but is meant as a strong emphasis both on the importance of the subject *per se* and its decisive bearing on the entire teaching of saving grace. The Means of Grace are the dominant concept in the entire department of soteriology. Moreover, the author's presentation particularly in this chapter ranges truth and error on distinct sides with telling effect, and makes the constant clashing of Lutheran

teaching with that of Catholic and Reformed teaching appear inevitable, and at the same time is a repudiation of modern fanaticism in its hundred forms. — Volume I, which will complete this work rich in doctrine, correction, and comfort, is to be issued soon. D.

2. *THE GREAT RENUNCIATION.* Leaves from the Story of Luther's Life. By W. H. T. Dau. 1920. 350 pages. \$1.75, postpaid.

We Lutheran Christians of the present generation, living in the middle of the first half of the century, have occasion to mark an almost continuous anniversary of happenings in the great drama of the Reformation brought to pass by God through His servant Dr. Luther. And books such as this one by our honored colleague desire to, and can, help us to review and almost to live over, and to better understand, the wonderful events of the Reformation in the days and the country of Luther four centuries ago. Especially our younger Christians ought to know, and therefore be told, the story of the Reformation, in order that they may know the history of their own Church and become intelligent and loving children of the same. And again especially our young Christians, and other Christians, too, who have lost, or never had, the knowledge of the German language, will and ought to be thankful for books that bring these scenes nearer to their view and make them intelligible and dear to them. Such was the purpose of the series of books the author of this volume is writing — popular presentations of phases of the Reformation. *The Great Renunciation* is a most fitting sequel to the volume published last year, *The Leipzig Debate*. When Luther posted his Ninety-five Theses, which marked the beginning of the Reformation struggle, the Pope at first disdained to take notice of what was going on in distant Germany. He brushed all fears aside by saying that it was only a squabble of monks, and things would soon right themselves again. But Luther, — or rather the man that really set the wheels agoing, as Luther expresses it, the Lord of the Church Himself, knew what He was doing, and what He was going to bring about. Luther had from the beginning stated the conditions under which he would not only remain quiet, but would gladly and openly revoke, *viz.*, if he could be shown from the Word of God that he was wrong. Big guns of the Roman Church as well as men of small caliber tried to show Luther the error of his way. But they did not attack Luther with the Word of God, the only authority Luther acknowledged in matters of religious belief. Others tried to bring about a revocation without even going to the trouble of teaching and convincing, by browbeating and coercion, by demanding it upon their own authority and in the name of the Pope, or, what was still more dangerous, by feigned friendliness and words of flattery and adulation. Luther was brought to the point where he promised to hold his peace if his adversaries would do likewise. But the movement was not to lose itself in the sand. And its very enemies had to see to it that this did not happen. Ambitious and egotistic Eck dreamed of laurels to be won by overcoming Luther in public debate. Thus came about the Leipzig Debate. Eck, elated by his self-appropriated victory, hurried to Rome to induce

the Pope to issue a bull of excommunication against Luther. Armed with this coveted weapon, he triumphantly returned to Germany. At some places Eck lived to see the fulfilment of his desires. Luther's books were publicly burned. Luther wrote and preached against the bulls of Antichrist. And with characteristic fearlessness he, on the 10th day of December, 1520, made a public bonfire of the papal bull together with the books of the Canonical Law of the Roman Church, and the next day he explained to his students what all this meant. It was the solemn and final renunciation of popery. He had burned the bridges behind him. He followed out the program of Israel of old: "We would have healed Babylon, but she is not healed. Forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven and is lifted up even to the skies." Jer. 51, 9. — The momentous event of that day with its antecedents and consequences is vividly and interestingly depicted in Prof. Dau's book. It almost reads like a novel. There is nothing dry and dull about it. Yet at the same time it is historically true, backed up by the very best authorities. And this again is one of the chief excellencies of the book — the copious extracts from letters and tracts of Luther. The more Luther's works are rendered into English and put into the hands of our people and of other people, the better for our American Lutheran Church. And Prof. Dau is eminently qualified for just such work. The book ought not only to be bought and read by our own people, particularly the younger generation, but a distinct service would be done by placing it, as well as other books of its kind, within reach of the general public, *e. g.*, in public libraries. — We sincerely hope that the following years will bring us more books of this kind by the same author. Every one of them, dated back four hundred years, will furnish abundant subject-matter.

E. P.

3. *ERKENNTNIS DES HEILS.* Eine Sammlung Freitextpredigten, nach dem Kirchenjahr geordnet. Von C. C. Schmidt. VII and 408 pages. Bound in cloth, with gold stamping. \$3.00.

The intimate contact with the Spirit who "spake by the prophets," the *entente cordiale* which results from close and incessant Bible study and begets that fine theological instinct which marks the New Testament prophet a forth-teller of the deep thoughts of God in the words of men, is in great evidence in this latest volume from the pen of Pastor Dr. Schmidt. Moreover, there is deposited in these sixty-three sermons for all the Sundays and primary festivals of the church-year to the Twenty-fourth Sunday after Trinity inclusive the ripened experience of a long and fruitful ministry. The choice of texts is a distinctive feature of this book: it is to a large extent dominated by the successive events of the ecclesiastical year and molded after the old pericopal system, however, with a latitude which makes these texts and expositions available for many another Sunday than the one for which the author has actually used them. The sermons are all brief, terse, pointed discourses of six and a half pages on the average, another model feature, as experience has shown that the really effective work of the preacher is done in the first thirty minutes of his talking.

4. *MEINE SCHULJAHRE*. Von Dr. E. A. Wilhelm Krauss. 112 pages. $5 \times 7\frac{1}{4}$. Cloth, with titles stamped in gold. \$1.00.

Our readers will welcome these jottings in a lighter vein as a diversion in an hour of relaxation. Dr. Krauss here relates entertainingly what happened to him when he was a schoolboy and a college-boy in Germany.

5. *CONCORDIA TEACHERS' LIBRARY*. Edited by Paul E. Kretzmann, M. A., Ph. D. Vol. I. *Psychology and the Christian Day-School*. By Paul E. Kretzmann. IV and 139 pages. $5\frac{1}{2} \times 8\frac{1}{2}$. Cloth, \$1.00.

As the volumes constituting this Teachers' Library will be correlated to one another, each supporting and being supported by the other, it would not be fair to judge even a single volume without an inspection of its companion volumes. This initial volume, in particular, will gain or lose much by what follows. Its distinctive merit is brevity, almost employed to a fault when one considers the vast literature which even during the last twenty-five years has grown around the subject of psychology. To the professional pedagog a knowledge of this literature, though it be not exhaustive, is of value. The author's references presuppose such knowledge, and we hope that he will not be disappointed in his presuppositions. A Syllabus of Psychology, giving the gist of the psychological lore as related to child-training from Comenius, Pestalozzi, and Herbart to modern times, with critical notes on the leading works that have appeared in this department of science, would be a valuable addition to this Library. -- There has never been any successful teaching of children unless it was psychologically oriented, even if the orientation was guided not so much by exact scientific understanding, as by instinct, usually denominaded pedagogical tact. The profoundest psychologist is the mother, because nature has *a priori* put her closer to the *psyche* of the child than most other people will get to that *psyche* by labored efforts. The Christian teacher, moreover, thanks God for revealing facts regarding the *psyche* that scientific research cannot discover, although, from the view-point of the scientist, he is thus hopelessly biased as he approaches the study. Moreover, the *psyche* which any person can study with any degree of immediate success is one's own *psyche*, and science taboos this process as a breach of that impersonality which must characterize the scientist.

6. *A BRIEF HISTORY OF EDUCATION*. With special reference to education in the Lutheran Church of America. By Paul E. Kretzmann. 144 pages. \$1.00.

With a comprehensive aim and rapid development of the basic thought (education) this treatise offers in eleven chapters the gist of what every teacher should know of the history of his science. A good narrative style, pertinent anecdote, and citation relieve the presentation of the great amount of facts that have been packed into this book. Chapters 6, 10, and 11 are devoted to Lutheran educational ideals and the school of the Lutheran Church in America.

7. *MANUAL FOR YOUNG PEOPLE'S SOCIETIES.* By Prof. E. H. Engelbrecht. 122 pages. 75 cts.

The object of this book is to show how the young people in the congregation may be usefully, profitably, and delightfully employed in extended religious studies after they have quitted the elementary school, in active church-work, and in social activities, and how they may be organized into societies. Pastors and teachers will welcome this book for its helpful suggestions based on actual experience.

8. *ROBERT BARNES.* With forty illustrations. By William Dallmann. Third Printing. 112 pages. 50 cts.

The story of Luther's English friend whom, after his martyrdom, Luther canonized as St. Robertus, is one which no Lutheran should fail to read, especially in the picturesque style and manner in which that story is here offered.

9. *STATISTICAL YEAR-BOOK* of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the year 1919. 160 pages. 75 cts.

On the state of the church within the Missouri Synod there is no publication that is as informing as this publication with its many well prepared tabulated reports. Every activity of the Synod comes under the editor's review on the stubborn basis of facts. It deserves the thoughtful study of every member of Synod. The census part of the book shows the following net results, with increases and decreases as compared with the results of the preceding year: Pastors, 2,457 (+ 56); Pastors not reporting, 89; Congregations holding membership in Synod, 2,097 (+ 36); Congregations not holding membership, 1,155 (- 28); Vacancies, 86; Preaching stations, 878 (- 124); Souls, 1,006,065 (- 4,027); Communicants, 623,198 (+ 1,312); Voting members, 152,101 (+ 1,703); Regular day-schools, 1,317 (- 44); Saturday and summer schools, 630 (+ 203); Pastors teaching in regular schools, 452 (- 15); Pastors teaching over 140 days, 158; Pastors teaching Saturday and summer schools, 506; Installed teachers, 1,075 (+ 30); Female teachers, 262 (- 54); Students teaching, 44; Pupils in regular schools, 71,361; Pupils in Saturday schools, 12,516; Total, 83,875 (- 957); Sunday-schools, 1,400; Pupils in same, 100,492 (+ 8,118); Teachers in same, 8,295; "Christenlchre" was conducted in 920 congregations, in 354 of them in German, in 133 of them in English, and in 71 of them in both languages; Children baptized, 32,400 (- 880); Adults baptized, 801; Children confirmed, 21,588 (+ 3); Adults confirmed, 2,492 (+ 392); Communed, 1,115,566; Marriages, 13,477 (+ 4,203); Burials, 12,559 (- 3,657).

10. *VERHANDLUNGEN DER EV.-LUTH. SYNODE VON MISSOURI, OHIO UND ANDERN STAATEN, VERSAMMELT ALS SECHZEHNTE DELEGATENSYNODE 1920.* 254 pages. 75 cts.

Justly the secretary of the Missouri Synod and Concordia Publishing House may pride themselves on the extraordinary speed with which this account of the transactions of the Synod at Detroit in June have been published. Not only the speed, but also the accuracy of the secretary's work is remarkable.

11. *THE RELIGION OF THE LODGE*. A sermon delivered in the Evangelical Lutheran Church of the Redeemer, St. Paul, Minn., by Rev. O. C. Kreinheder. 23 pages. 5 cts.
12. *WARUM HABEN WIR GEMEINDE SCHULEN?* Beantwortet aus dem Munde derer, die keine haben, von Th. Graebner. 16 pages. 5 cts.
13. *WHY CHRISTIAN DAY-SCHOOLS?* A threefold answer for the consideration of every Christian. By P. E. K. Dozen, 10 cts. Two timely tracts, proving that "God demands Christian training for our children."
14. *"Y" RELIGION AND BOY SCOUT MORALITY.* An investigation, by Th. Graebner. 16 pages. 5 cts. These tracts are valuable testimonies against cancerous modern evils.
15. *UNTO US.* A Christmas cantata. Words by Paul E. Kretzmann. Music by G. C. Albert Kaeppl. Sample copy, 104 pages. \$1.00.

With a fantasy on "O Sanctissima" as a prelude this cantata opens. Next follows a prolog descriptive of the Christmas season and consisting of a solo for children's voices or soprano: "Christmas Bells," a soprano solo: "Telling of Peace," a tenor solo: "Peals in Joyful Cadence," and a fine chorus: "God is Love." The body of the cantata is divided into three parts: *Prophetae* (Prophecy), 13 numbers, among them four choruses, *Pastores* (Fulfilment), 10 numbers, with five choruses and a congregational hymn, *Magi* (Adoration and Service), 7 numbers, with four choruses, the congregation joining in the last. The scheme of construction expresses the sentiments of anticipation, realization, and devotion, or is a tonal picture of the cardinal Christian virtues of hope, faith, and love. In Part I the solos (10) are assigned to the male or deeper female voices, only the solo "Elizabeth" being assigned to the soprano. Part II, which opens with a pastoral voluntary, is nearly all chorus, there being two solos for alto and one for soprano. Part III also is for the greater part given to the entire choir, there being in this part a melodious quartet: "Stella fulgore," an alto and a soprano solo. The cantata rings out in the swelling hymn "Hail, Thou Source of every blessing."

16. *EINGABEN FUER DIE DELEGATENSYNODE 1920 ZU DETROIT, MICH.* 176 pages.

A fascicle of overtures to the delegate convention of the Missouri Synod at Detroit, giving an insight into most of the work which the convention was called upon to dispatch.

Rev. Dallmann announces the publication of his tract *The Death of Christ*, 38 pages, and says: "As we patiently gather and carefully arrange the inspired statements on the death of Christ, our adoring eyes behold in God's chancel a mosaic triptych, an altar piece in three panels: 1. The Reconciliation of an Ambassador; 2. The Sacrifice of a Priest; 3. The Redemption of a Surety."

Pastor W. G. Polack, by order of Trinity Evangelical Lutheran Congregation of Evansville, Ind., has published a *history of the congregation* in English and German (32 pages). The publication commemorates the diamond jubilee of the congregation on June 6, 1920.

The Sotarion Publishing Co. of Buffalo, N. Y., announces:—

1. *THE CHILDREN'S HOSANNA*. An order of service for a children's celebration. By *Adolf T. Hanser*. 8 pages.
2. A leaflet containing memorial verses on the *Names of Biblical Books*. 4 pages.

The same publishers also announce two publications which deserve attention and thoughtful consideration of their merits from our religious teachers and pastors, *viz.*, 1. *A simple Book of Instruction in the Bible Stories, the Bible Verses, and the Small Catechism*, by *Adolf T. Hanser*. 3d Edition.—2. *English-German Hymn-book with Tunes*. The best English hymns with German translations, and English translations of the best German hymns. Compiled and edited by *Adolf T. Hanser*, for church, school, and home.

THE PROOF-TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY. By *A. L. Graebner, W. H. T. Dau, and Louis Wessel*. 301 pages. Net \$2.00.

A company of students at Concordia Seminary Springfield, Ill., has been organized for the purpose of publishing in book-form the series of articles that have been published for seventeen years in the *THEOLOGICAL QUARTERLY* on the proof-texts of the Missouri Synod's Catechism. The quality of this work needs no further comment on our part, as the labors of the men who have worked on this commentary have been appreciated and a desire for this publication had been expressed many times in the years past. The present volume carries the commentary forward to the end of the Third Article. The enterprise of the students of Concordia Seminary deserves every commendation and encouragement. It is to be hoped that the second volume which is to complete the work will not require another seventeen years for its publication.

The American Luther League, Fort Wayne, Ind., announces the publication of sixteen page tracts on the right of parents to determine the quality of the education which their child is to receive. The titles of the tracts by *W. H. T. Dau* are: *Whose Is the Child?* and, *Can the Secular State Teach Religion?* 6 cts. and 2 cts. postage.

Johannes Herrmann, Zwickau, Sachsen, announces the publication of

1. *DER EV.-LUTH. HAUSFREUND*. Kalender auf das Jahr 1921. 78 pages. 30 cts.
2. *PARIAS*. Ein Bild aus der Missionsarbeit in Indien von *Heinrich Stallmann*, Missionar. 39 pages. 30 cts.

3. *ZUM 25JAEHRIGEN JUBILAEUM UNSERER MISSION UNTER DEM TAMULENVOLK OSTINDIENS.* Von Missionar Dr. Heinrich Nau. 13 pages. 15 cts.
4. *WER SIND UND WAS WOLLEN DIE MISSOURIER?* Von Pfarrer Gustav Ruemelin. 25 pages. 15 cts.
5. *LUTHERHEFT (GLOCKENSTIMMEN ZUM REFORMATIÖNSFEST),* Nr. 5. 6: Von der Freiheit eines Christenmenschen. 3. Auflage. 32 pages. 10 cts.

For every one of these publications, which contain sound Lutheran reading-matter, we bespeak a large sale also here in America.

Rev. E. Kories, Lutheran missionary to the Lithuanians (address: P. O. Box 102, Union City, Conn.), has published Luther's Small Catechism in Lithuanian: *Dr. Martyno Liuterians Mazasis Katekizmas*. The printing was done in Lithuania.

Prof. David H. Bauslin, D. D., LL. D., has published in pamphlet form his interesting historical investigation, entitled, *Some Erratic Chapters in the History of American Lutheranism*, which deals chiefly with the days of doctrinal decay under the rationalist Quitman.

Rev. Oliver D. Baltzly, Ph. D., D. D., LL. D., of Omaha, Nebr., in his brochure *The Death Pot in Christian Science*, applies with telling effect the deadly parallel to the vagaries of America's latest and greatest folly in religious experimentation. He offers in parallel columns the claims of Christian Science and the teaching of the Bible.

Lutheran Book Concern, Columbus, O.:—

1. *OCCASIONAL SERMONS.* Vol. I. Ordination, Installation, Dedication, Patriotic, and Anniversary Sermons and Addresses. Collected and Edited by *Rev. L. H. Schuh, Ph. D.* VII and 606 pages. Cloth, \$2.00. Order from Concordia Publishing House, St. Louis, Mo.

Whether in this formative period when we are sometimes struggling to adjust our English vocabulary to our German antecedents "occasional sermons" should be admitted as the equivalent of "Gelegenheitspredigten," we leave undecided; but that is what these sermons are. The book contains 5 sermons for ordination, 9 for installation, 3 for corner-stone laying, 6 for dedication of a church, 2 for rededication of a church, 2 for dedication of a parochial school building, 2 for dedication of an organ, 1 for dedication of an altar, 2 for dedication of a cemetery, 9 for patriotic occasions, 1 for Reformation, 16 for various anniversaries. The sermons are either contributed by various authors or reprinted from sources available to the editor.

2. *WHAT THINK YE OF THE BIBLE?* By *William Schoeler*. 111 pages. 45 cts. Order from Concordia Publishing House, St. Louis, Mo.

In six chapters this booklet discusses in popular style and with apologetic excursions the claim of the Bible as the best, the one necessary, and inspired book of the world.

3. *SOWING AND REAPING*. By *Charles W. Pfleuger*. 92 pages. 45 cts. Order from Concordia Publishing House, St. Louis, Mo.

The "sowing" here intended is Christian giving for the spreading of the Gospel at home and abroad, for which this booklet offers earnest appeals. The results accruing from efforts to Christianize the world are the "reaping."

Wartburg Publishing House, Chicago, Ill.:-

1. *HOW I TELL THE BIBLE STORIES TO MY SUNDAY-SCHOOL*. By *M. Reu, D.D.* Rendered into English by *H. Brueckner, A.M.* Vol. II. 494 pages.

This book presupposes the *Wartburg Lesson Helps* as its basis and completes the work of amplifying Bible stories begun in a former volume. To the teachers who use those helps this book renders a distinct service; to others it will serve as a model.

2. *WHAT'S WRONG WITH THE WORLD?* By *Prof. G. H. Gerberding, D.D.* 185 pages. 75 cts. Order from Concordia Publishing House, St. Louis, Mo.

In a subtitle the author calls his book "a candid inquiry into the underlying spirit and its trend that made possible the great world war—a revelation and a warning." He dedicates his book "to a free America, its perpetual peace, based on the righteousness that exalteth a nation." These are noble aims and sentiments, and we would like to say at the start that of all the war-books which we have had to read lately, this book is by far the most commendable. It is at least free from the rabid ranting, the blatant pharisaical hypocrisy, and the cock-sure judgments of ephemeral philosophers—that literary pest which in this after-war period is visited upon a humanity that has already suffered much. The author purports to adjudge the wrong that caused the war impartially among the leading contending nations. But he is not in a fair position to do this. He is embarrassed, either by some unconscious proclivity of his own mind towards one side in the late conflict or the dread of opposing popular view; it is hard to tell which. He finds it necessary to explain that he is not pro-German, but has from his boyhood days been an ardent American patriot. He emphasizes that he has dealt with the case of Germany "without sympathy," and that he has arranged his indictment of the warring nations "in the order of what may be considered the degree of their guiltiness." Half of his book, accordingly, is devoted to an arraignment of Germany, though he has sought to mitigate his censures by the warning that others must not indulge in the better-than-thou spirit. Any writer that finds himself thus embarrassed has our sympathy, and many a good man has been in this awkward position during recent years. The indictment of Germany in this book is true, but it is wholly disproportionate in comparison to the indictment of France and England, and the plea of lack of space, etc., which the author makes is not admissible. An author who sets out to tell what's wrong with *the world* should have taken the time and the space that he felt he needed, or should have changed his title into "What's Wrong Mostly with Germany." Judg-

ing from his fine, entertaining style, and his excellent way of touching his readers' sympathies, the readers would have been grateful to him if he had fully done for England and for France what he has done quite well for Germany. But there is not only a fallacy of disproportion, but also historical maladjustment in this book. It is a historical fact that rationalism started *outside of* Germany, in English Deism, French Naturalism and Positivism. Even the theories of the Socialists who have wrecked the present Germany are imported from England, where capitalism, commercialism, large industries, and their attendant evils produced secularism, when Germany was still to a large extent an agricultural state. And as to the Reformation, England and France threw away its blessings long before Germany did. Germany has borrowed or imported much wickedness from other nations, owing to her foolish propensity to admire anything foreign, and has then elaborated it with German thoroughness. In view of the Treaty of Versailles it will be still more difficult to adjudge correctly the amount of wickedness as between victors and conquered. The author hopes for a disillusionment of America by the disappointing results of the war, and his book wishes to aid toward such disillusionment. The question which nation is responsible for the war, or which nation started actual hostilities, or made hostilities inevitable, the author has declined to discuss. The evidence available on this point is not conclusive, and judgment must be suspended. But the question will continue to press for an answer. To the Christian the world-situation calls in the words of Jehovah: "Be still; and know that I am God: I will be exalted in the earth." He is silent and waits till he can say: "Thine, O Lord, is the victory."*

* Meanwhile it is well for thoughtful men to collect materials for evidence as they are being pointed out to us. Recently the writer's attention was directed to the files of the *Saturday Review* (London) of 1897, seventeen years before the outbreak of the late war. The meeting of the German Emperor and the Russian Tsar had just taken place, and the British publication, on pp. 278, 279, in an article entitled "England and Germany," dilates on the consequences of the event as follows: "The Old Wise Man of Europe has spoken. And there should fall on England the silence of reflection and preparation. 'The chief topic of conversation between the Emperor and the Tsar,' said Prince Bismarck, as quoted by the *Times*, 'must have turned on the subject of England.' The old statesman has watched the growth of the grafts he planted on the Prussian stock, and knows that the principalities and provinces of the German Empire are united into a vigorous and organic whole. He knows that Russia, shapeless and vast, an incompressible, but docile fluid, may be quietly held off the flanks of Germany, to creep slowly and irrepressibly through the Balkans to the sea. There, in a corner remote from German interests, it may meet the enemies of Germany with explosive violence. And France? Does he not remember how, when the difficulty France appeared to have in accepting the *fait accompli* of the integrality of the German Empire inspired in him a 'prudent mistrust,' he said to Ferry: 'Seek some compensation. Found colonies. Take outside of Europe whatever you like; you can have it,' and Ferry, 'without my ever having sought to create for him the slightest embarrassment, — quite the contrary, — obtained Tunis,' and, he might have added, Tonkin? France, busy with her Tunis and Tonkin, Russia quietly pushed to the east and the south, and there was left for

Germany the simple task of sitting peacefully on her bulging coffers, while her merchants captured the trade of England and her diplomatists guided the diplomatists of England into perpetual bickerings with other countries. Prince Bismarck has long recognized, what at length the people of England are beginning to understand, that in Europe there are two great, irreconcilable, opposing forces, two great nations who would make the whole world their province, and who would levy from it the tribute of commerce: England, with her long history of successful aggression, with her marvelous conviction that, in pursuing her own interests, she is spreading light among nations dwelling in darkness; and Germany, bone of the same bone, blood of the same blood, with a lesser will-force, but, perhaps, with a keener intelligence, compete in every corner of the globe. In the Transvaal, at the Cape, in Central Africa, in India and the East, in the islands of the southern sea, and in the far Northwest, wherever — and where has it not? — the flag has followed the Bible and trade has followed the flag, there the German bagman is struggling with the English pedler. Is there a mine to exploit, a railway to build, a native to convert from breadfruit to tinned meat, from temperance to trade gin, the German and the Englishman are struggling to be first. A million petty disputes build up the greatest cause of war the world has ever seen. *If Germany were extinguished to-morrow, the day after to-morrow there is not an Englishman in the world who would not be the richer.* Nations have fought for years over a city or a right of succession; must they not fight for two hundred million pounds of commerce? — There is something pathetic in the fashion in which the aged statesman sees at once the swift approach of the catastrophe he was the first to anticipate, and the crumbling away of the preparations he had made against its event. Take first the approach of the event. Ten years ago, except to the Prince himself, and perhaps to one or two watchful Englishmen, the idea of a war between the two great Protestant powers, so alike in temperament and genius, would have seemed impossible. Three years ago, when the *Saturday Review* began to write against the traditional pro-German policy of England, its point of view made it isolated among leading organs of opinion. When, in February, 1896, one of our writers, discussing the European situation, declared Germany the first and immediate enemy of England, the opinion passed as an individual eccentricity. A month later a German flag was hissed at a London music-hall, and when, on a Saturday night in April, an evening paper sent out its newsboys crying, 'War with Germany?' the traffic of Edgware Road stopped to shout. The outrageous follies of William the Witless, the German breaches of international law in Central Africa, what Bismarck calls the 'undue nagging of the English' in all diplomatic relations, the notorious set of German policy in the council of ambassadors at Constantinople, and, *above all*, the *fashion in which England has been made to learn the real extent of German commercial rivalry*, have all done their work; and now England and Germany alike realize the imminent probability of war. What Bismarck realized, and what we, too, may soon come to see, is that not only is there the most real conflict of interests between England and Germany, but that England is the only Great Power who could fight Germany without tremendous risk and without doubt of the issue. Her partners in the Triple Alliance would be useless against England: Austria, because she could do nothing; Italy, because she dare not lay herself open to attack by France. *The growth of Germany's fleet has done no more than to make the blow of England fall on her more heavily.* A few days and the ships would be at the bottom or in convoy to English ports; Hamburg and Bremen, the Kiel Canal, and the Baltic ports would lie under the guns of England, waiting until the indemnity were settled. Our work over, we need not even be at the pains to alter Bismarck's words to Ferry, and to say to France and Russia, 'Seek some

THE LUTHERAN MOVEMENT OF THE SIXTEENTH CENTURY. An Interpretation. By *David H. Bauslin, D.D., LL.D.* Philadelphia, Pa.: The Lutheran Publication Society. 368 pages. \$2.50.

This book belongs to the aftermath of the literary harvest which the recent anniversary of the Lutheran Reformation produced in such glorious abundance. It is well suited as a guide to contemplative retrospection, such as the centripetal force of a reflective mind starts after a great and stirring episode like the commemorative year of 1917 has been closed. The book has perennial value, not only as a loyal testimony to fundamental Christian truths, but also as a scholarly review that reveals throughout the erudition of a close student and the skill of a trained teacher. It is a study in causal nexus—that essential element in the study of history, that indispensable requisite for an intelligent grasp of a great historical movement. Beginning, middle, and end of the treatise are happily balanced: it opens with a comprehensive survey of the antecedents of the Reformation, and it closes with a panoramic view of its principal effects. Between these two terminals of the study has been placed a genial presentation of the "Chief Factor in the Movement," Luther in his reformatory activity, and another, dealing with the "Principles of the Movement," the normative authority of the Scriptures as regards the *fides quae*, and the epochal assertion of the paramount necessity and the genuine quality of the *fides qua*. Wide and varied reading, and a perceptible self-restraint that acts as a guard against diffusiveness and irrelevancy, characterize this treatise, which we consider the best that has come to us from the pen of this author.—Some of the judgments, estimates, and opinions expressed about Luther and his work one would like to see subjected to criticism; *e.g.*, Thompson's remark about the "straight line reaching from Cape Cod to Wittenberg and Geneva";

compensation. *Take inside Germany whatever you like; you can have it.*—Against the approach of such a disaster to Germany and such a sure triumph for England, Bismarck sees no hope in the negotiations between France and Russia. 'I fear all these efforts have been made quite in vain. A serious active working *entente*, with a very definite program and a great deal of penetrating insight and tenacity, would be required to reach a result capable of *moderating English pretensions*. I am perfectly sure that Germany will not compass it.' And again, 'Certainly it would be a very good time to recover the Suez Canal and Egypt from the English. But I do not believe that in France there is any passionate interest in this question. They are right there, perhaps, to wait for us Germans to become still more deeply involved in our foreign policy. For at present we have neither leadership nor principles, in fact, nothing, nothing whatever. It is a case of general groping and waste of the stores of influence which I had accumulated.' It was inevitable that England should have been the subject of discussion between the President and the Emperor: but, even under circumstances most favorable to Germany,—that is to say, were Bismarck himself pulling the strings of Europe, there could have been only an attempt to moderate the pretensions of England. To this pass has the mud-
dling of the German Emperor brought Germany, and at a time when England has awakened to what is alike inevitable and her best hope of prosperity."

in fact, the entire question of the influence of Luther on American civil liberty may require a more thorough investigation than has yet been given it by any writer. But the author is unquestionably correct not only in his claim of such a connection in the wide view which he takes of causes and their effects, but also in the assertion that such a connection has been acknowledged by non-Lutherans. To the testimonies offered that of Julian Hawthorne, in his *History of the United States*, might be added.—The book is well printed, and in spite of the picid condition of the last paragraph on p. 19 and errata like “sanctum” for “sanctam” on p. 207, is a credit to the publishers.

Augustana Book Concern, Rock Island, Ill.:—

1. *THY KINGDOM COME.* An appeal for home missions by Rev. J. R. E. Hunt. 126 pages.

On the subject of missions the author has written acceptably before. In the seven chapters which constitute the contents of this book (The Kingdom and Home Missions, Jesus and Home Missions, The Word and Home Missions, Prayer and Home Missions, The Church and Home Missions, The Real Task of Lutheran Home Missions, Our Duty in the Matter) he aims “at one thing—the spiritual value and necessity of Home Missions. In the first place we strive to show the spiritual basis of Home Missions. In the next place we endeavor to awaken the people to an active interest in the work.” To his remarks about synodical rivalry we subscribe with the understanding that the “rivalry” is not caused by confessional principles; for then it is not rivalry.

2. *BIBLE PRIMER.* Old Testament. For use in the Primary Department of Sunday-schools. Published by the Augustana Synod. 120 pages.

Fifty-two colored full-page illustrations accompanied by one page of text each on the opposite page represent the scheme of this effort to tell the principal Old Testament stories to the youngest children of the Sunday-school. At the end parts of the Catechism and prayers are offered.

3. *LOVE DIVINE.* Stories illustrating the power of the love of Christ. 111 pages.

Forty-four brief stories, each designed to illustrate a Bible text, are here offered. The stories are suitable for reading at young people's meetings, men's or women's societies, and Sunday-schools.

4. *MY CHURCH.* An illustrated Lutheran manual, pertaining principally to the history, work, and spirit of the Augustana Synod. Vol. V. Edited by Ira O. Nothstein. 111 pages.

In instructive and entertaining quality this volume is in no way inferior to its predecessors. Its most interesting articles are the two which describe Esbjörn's and Andren's work at Moline, Ill., the stronghold of the Augustana Synod, the influence of Wallin, the poet, on America, through Longfellow, the Stockholm Massacre, the Leipzig Debate between Luther and Eck (“The Birthday of Freedom”), and the organism of the Augustana Synod.

5. *AUGUSTANA SYNODENS REFERAT 1919.* 422 pages.

This is the Swedes' "Synodalbericht," giving an account of their 61st general convention at Lindsborg, Kans., and 152 pages of tabulated parochial reports.

6. *CATHRYN.* By Runa. With illustrations. 80 pages. 25 cts.

7. *THE ROYAL PAGE*, and other stories for children. 128 pages. 30 cts.

Both publications contain fairy tales for children.

George H. Doran Company, New York:—

1. *APT ILLUSTRATIONS FOR PUBLIC SPEAKERS*, especially adapted for the use of ministers, students, Sunday-school teachers, and public speakers. By A. Bernard Webber. 225 pages.

No one who has any experience as a public speaker will dissent from the author's prefatory remark: "The telling of appropriate incidents at the right time has appealed to me as an art which every minister and public speaker should cultivate with great care and thoroughness." The only question that will never be settled in this connection is: What is appropriate? The anecdote reveals not only an author's genius, but also his taste, and some tastes are scarcely durable. The present collection avoids triviality and scurrilousness. Most of the incidents are apt. There are nearly three hundred of them, arranged under 60 heads. The subjects favored most are: Affliction, Bible, Christ, Christians, Faith, Forgiveness, Giving, God, Love, Mother, Prayer, Prohibition, Miscellaneous.

2. *THE LIFE AND LETTERS OF ST. PAUL.* By the Rev. Prof. David Smith, M. A., D. D. 704 pages.

Extensive reading and close acquaintance with all the "problems" which modern criticism has created for Acts and the Pauline Epistles mark this exhaustive study of the Life of the Apostle to the Gentiles. It does not supersede the work of Conybeare and Howson, but it is superior to it in the working out of minute details. The author is a master of narrative, and despite the learning and technical materials which he packs into his more than sixteen hundred footnotes, he carries the reader along with unflagging interest from scene to scene in the apostle's life, and from argument to argument in his epistles. Excellent maps, important excursus on debated topics and philological lists relating to the diction of Paul enhance the value of the book. The doctrinal position of the author is modern: he is not a believer in the verbal inspiration of Scripture and the influence of the rationalistic theology of our day is also apparent in his work.

3. *THE CHRISTIAN FAITH.* A System of Dogmatics. By Theodore Haening, D. D. Translated from the Second Revised and Enlarged German edition, 1912, by John Dickie, M. A., and George Ferries, D. D. Vol. I, XI and 487 pages; Vol. II, XI and 485 pages.

The scientific theologian who wants to take his place among his compeers is compelled to devote a good deal of space to the dis-

cussion of questions of principle and method, and define his position over against various "schools." Accordingly, we are not surprised to see the Tuebingen dogmatician whose work is placed before us in a fair, though not faultless, translation give 260 pages to a discussion of the concept "dogmatics," the division of dogmatics, the nature of religion in general and the Christian religion in particular, the truth of the Christian religion, the relation of faith to knowledge, and of apologetics to both, the importance, concept, and historical reality of revelation. Next, he introduces the subject of Christian Dogmatics, presenting first the knowledge peculiar to faith in scientific form, and then the norm of Christian Dogmatics, or the Doctrine of Holy Scripture. With a brief excursus on Method, in which the relation of Biblical Theology, Apologetics, and Ethics to Dogmatics is explained, and the division of the subject of dogmatics shown, the author closes this part which he has inscribed "The Christian Faith and its Antagonists." The next part, embracing the remainder of the treatise, presents "The Christian Faith as a Coherent System." Here we find the materials discussed by the older dogmaticians under the heads of Theology Proper (omitting, however, most of the divine attributes), pp. 315—358, Cosmology, pp. 359—389, Anthropology, pp. 390—487. This concludes Vol. I. The pages in Vol. II are numbered consecutively to Vol. I. In this volume the author takes up Faith in God the Father once more and discusses the divine attributes, pp. 488—512, and the doctrine of the Providence of God, pp. 513—577. The subject of Christology is discussed on pp. 578—711, Soteriology ("Faith in the Holy Spirit of God and Christ") on pp. 712—829, and Eschatology ("Faith as Hope") on pp. 829—923. In this chapter the author, oddly enough, finds "probably the proper place for a closing word regarding our faith in God the Father, realized through Christ, by the Holy Spirit," or the doctrine of the Trinity. To note a few of the author's dogmatic results, he declines, in a benevolent spirit, "the strict doctrine of inspiration" of the old Protestant theologians, p. 265 ff. The communication of attributes in the person of Christ the author regards as "obviously an idea that cannot be thought out, a logical contradiction," and cites with approval the scornful criticism of the Reformed against the Lutherans, p. 680. The old doctrine of atonement and redemption is criticized for "bringing the blessing of Christian salvation in too one-sided a manner under the point of view of sin and grace," etc.

4. *THE FOUNDING OF A NATION.* By Frank M. Gregg. 486 pages.

In the form of a romance the story of the Pilgrims and the Plymouth Colony has here been told with a wealth of detail and accurate description which reveals extensive research and intimate knowledge of facts, personages, and conditions. Rightly the author in his introductory remarks insists that a distinction must be drawn between the Pilgrims and the Puritans — a fact that is too often overlooked.

5. *A GRAMMAR OF THE GREEK NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH.* By Prof. A. T. Robertson, M. A., D. D., LL. D., Litt. D. Third Edition. Revised and greatly enlarged. LXXXVI and 1454 pages. \$8.50. Order from Concordia Publishing House, St. Louis, Mo.

This monumental work came before the public in 1914, in the year when the Great War began. That was certainly not a promising period for book-making of this kind. Those of us who at that time dipped into the author's book may recall, besides the impression of the author's commanding grasp of the materials of his science, the beautiful reflections, breathed by a pious Christian mind, with which he introduced this product of his painstaking and exhaustive study to the world of New Testament scholars. He has greater reasons to-day than five years ago to cherish those sentiments of gratitude to God's sustaining grace and power with which he beautified the opening page of his great book. For his book has not only lived through the disturbed period of the war, but in spite of its technical character and comparative expansiveness, which limit its market, has forged into the third edition, which everywhere betrays the author's refining hand and eagerness to embody in his work the entire scholarship of the day in New Testament Greek. His "List of Works Most Often Referred To" alone covers 33 large pages, and a glance, or cursory examination of his Table of Contents and a few hours' work with the references in his double index will convince every one who has been engaged in the study of New Testament Greek that we have here indeed a book of inestimable value, which no scholar can afford to pass by. To us it represents the last word on New Testament Grammar.

The New York University Press, New York City:—

THE GROUND AND GOAL OF HUMAN LIFE. By Charles Gray Shaw, Ph. D. 593 pages.

In a happy vein of optimism there is here presented "a treaty of peace between the forces of Individualism and those of scientifico-social thought." In other words, the author hopes to see the strife between egoism and naturalism terminated, and considers just the present time opportune for bringing about this peace. In the first two parts of his book ("The Ground of Life in Nature," and "The Goal of Life in Society") he conducts "an analytical review of the way in which the effort to selfhood," or individualism, "has expressed itself." In the third part ("The Higher Synthesis: the Joy, Worth, and Truth of Life in the World-Whole") he "seeks to show in just what way man may relate his mind to nature, in what corresponding manner the individual may seek new repose in the social order. The book is intended as a philosophical antidote against pessimism, such as the late war has begotten in not a few minds. "New years," says the author, "bring new problems with them; and when the times are as suggestive as those of the new peace, it becomes imperative that one should cast about for new ideals. To the restricted number of individuals who are tempted to persist in the old anarchism of individualism in its ante-bellum days, it may be suggested that newer,

deeper types of nationalism may offer to such liberals something like the social environment which their nature seems to demand. Those who before the war felt themselves 'superfluous' may come to the realization that even the most delicious, the most dissatisfied personality may find his place in the political world-order."

E. Ludwig Ungelenck, Dresden-A.:—

1. *LUTHERS KIRCHE INMITTEN DER KIRCHEN UND VOELKER IM JUBILAEUMSJAHR 1917.* Von Rudolph Molwitz, Pastor zu Bischheim, Sachsen. 38 pages.

This is a belated contribution to the literature of the Lutheran Reformation Jubilee. The author stresses — unduly, we think — the importance of Lutheranism for Germany, and its indirect influence on the conduct of the war by Germany, and reviews the attitude of the hostile powers to Germany as a Lutheran, or Protestant (?) state. The brochure was published in 1917. No doubt, the author would rewrite some sections of his brochure now.

2. *LUTHERISCHES JAHRBUCH.* Herausgegeben von Dr. Gerh. Kropatscheck. Erster Jahrgang. Zweiter Teil. 80 pages. M. 11.75.

The first part of this new serial publication never reached us. The present number contains 1. A Review of the State of the Church in Present-day Germany, by Dr. Ihmels of Leipzig (hesitating, inconclusive, leaning to the Landeskirche ideal); 2. The General Evangelical Lutheran Conference, by the General Secretary, Rev. Jahn of Leipzig (an exhaustive and illuminating *r  sum  * of the transactions of the organization from November, 1918, to the end of 1919); 3. The "Lutherische Bund," by Dr. Ameling of Dresden; 4. The German Missions at the End of the World War, by Dr. Oepke of Leipzig; 5. The Evangelical Lutheran Central Society for Mission to the Jews, by Dr. von Hartling; 6. The Evangelical Lutheran Emigrant Mission at Hamburg, by Rev. Hardeland; 7. The Lutheran Deaconess Mother Houses, by Rev. Ameling; 8. The Lutheran "Gotteskasten," by Rev. Dr. Ahner; 9. 10. Rosters of Christian Societies (containing much information on Lutheran church activities.) The publication is, of course, entirely German; we have merely reproduced in English the leading ideas.

BOOKS RECEIVED.

RECLAIMED. The Story of a Parish. Rendered from the Swedish of *Hillis Grane* by *Ernst W. Olson.* 152 pages. (Augustana Book Concern, Rock Island, Ill.)

BACCALAUREATE SERMON. Delivered to the Graduates of the University of South Dakota, June 20, 1920. By *Dr. Andreas Bard.* (John A. Wible, 3533 Tracy Ave., Kansas City, Mo.)

The Department of Commerce, Bureau of the Census, Sam. L. Rogers, Director, announces *Bulletin 142: Religious Bodies 1916.* This is the first official publication of church statistics by our Government since 1906. It is full of most valuable information. D.





